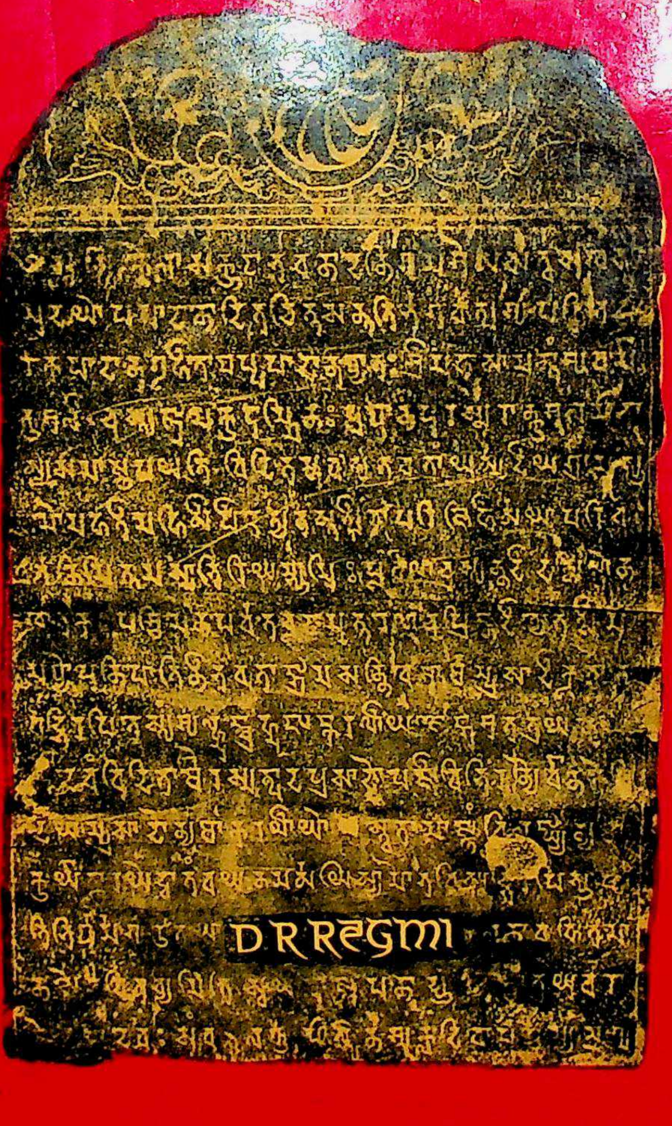
INSCRIPTIONS OF ANCIENT NEPAL



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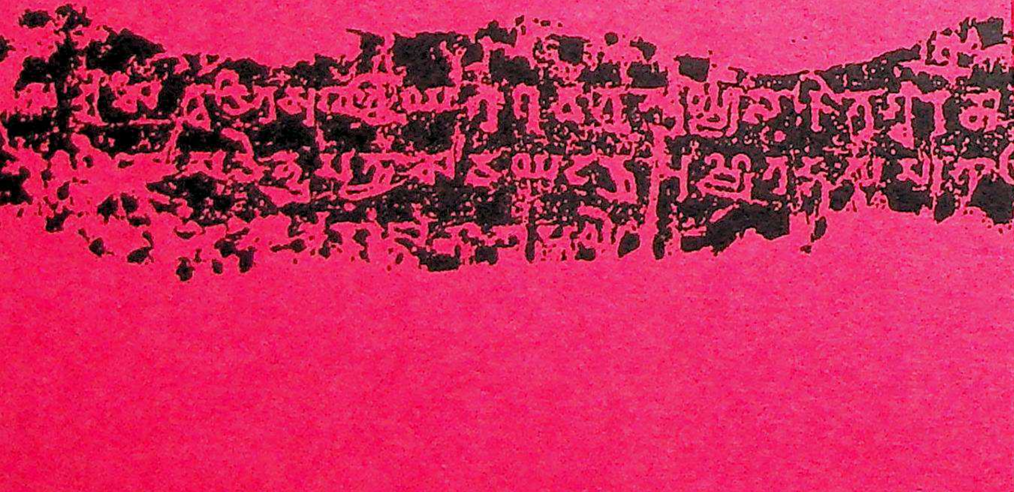

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INSCRIPTIONS OF ANCIENT NEPAL

VOLUME TWO : TRANSLATION

INSCRIPTIONS

OF ANCIENT NEPAL

D R REGMI

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Lucknow

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PREFACE

The first collection of Nepalese inscriptions appeared in 1888 with the publication of Bhagwanlal Indraji's book 'Twenty-three Inscriptions from Nepal', in which 15 inscriptions of the ancient period with photocopies of the rubbings are published. They include 3 of Mānadeva (1, 2, 3), 1 of Śivadeva (5), 3 of Amśuvarmā (6, 7, 8), 3 of Jiṣṇugupta (9, 10, 11), 2 of Śivadeva II (12, 13) and 2 of Jayadeva (14, 15), 1 of Śivadeva I (S. 535) and the rest of unnamed kings. Bhagwanlal Indraji's was the pioneer work in this field.

Bendall had preceded Indraji. He visited Nepal in 1885 and published 3 inscriptions in his book 'A Journey of Literary and Archaeological Researches in Nepal and Northern India during the winter of 1884-85'. They were additional records. The inscriptions are one from Bhadgaon (Golmadhitol), one from Sundhara, Patan and last, the stele of Gairidhara in Patan.

Bendall was followed by S. Levi who added more inscriptions in the third volume Le Nepal printed and published in 1902 in Paris. Levi reproduced the Changu Pillar inscriptions with more lines added to Bhagwanlal Indraji's but added 20 of his own. There are altogether 21 inscriptions in the book. Our inscriptions nos. 2, 3, 10, 25, 27, 46, 49, 57, 58, 61, 62, 63, 64, 75, 94, 106, 135, 139 and 143 are exclusively credited to Levi.

Bendall was shown utmost courtesy by the Government.

He had free access to the newly constituted Bir Library where he obtained a palm leaf copy of the manuscript of the old chronicle composed about the end of the 14th century. The chronicle, some leaves of which are reproduced in photos in two articles (attached to Journal of the Asiatic Society of Bengal 1903, pp. 1-32 and to H.P. Sastri's Catalogue of Palm leaf and Selected paper mss in the Darbar Library Nepal, 2 volumes, Calcutta, 1905, 1906) are a rare find for the early medieval period.

The chronicle (he designates three sections as V^1, V^2, V^3) as compared with the colophon dates of the mass available in H.P. Sastri's catalogue and others laid a sound basis for a correct history of the period of the country up to Jayasthitimalla's time. But Bendall had failed to understand the importance of the chronicle in the light of the colophon dates. Colophons were much limited at the time the catalogue came out. But it cannot be denied that there was an element of unconsciously committed negligence. Bendall's History serves the purpose of introductory history as he also claims it to be so for that period. But the first section of this chronicle is much too complicated and erroneous.

After Bhagwanlal Indraji, the next historian of repute was Sylvain Levi who visited Nepal in the last days of Maharaja Bir Shumsher. Levi was fortunate enough to be allowed to stay longer than any other scholar. He was an erudite scholar of Sanskrit, vastly learned in orientology and possessed a thorough knowledge of the history of India, Tibet and China. While in Nepal he used his time and energy to collect rubbings of inscriptions available to him. He also obtained chronicles compiled by efforts of scholars of the early 19th century based on both Buddhist and Brahmanical traditions, which he used along with the inscriptions, to write his history of Nepal. But he did not know that he had ignored many inscriptions. S. Levi utilised Chinese sources no doubt. But this did not compensate the loss suffered on account of the negligence of locally available materials which with a little more effort could have been at his disposal. Even the account of Hiuen Tsang and Li I Piao he could not use in the proper direction as he was misguided by prejudices in favour of Tibet. He misread Tibetan history as narrated by Bu-ston, and could not find out the exact dates of Srong Tsang Gampo. Then he wrongly concluded that the epoch of the later group of inscriptions was to be sought in 595 A.D., some 48 years earlier to the actual date as it will appear later. His errors were, however, more due to his inability to trace related indigenous data of the period. The volumes Levi produced nevertheless bear the impression of a superb work of a man who was vastly learned in orientology. The 21 inscriptions though mostly incorrectly read are ably edited and presented with comparative notes full of references to standard classical texts. But as inscriptions are not the main source materials for Levi's chronology and history the books he wrote might be ignored for the present.

Levi while editing the inscriptions adds notes quoting chapters and verses from allied Indian classics, which had relevance with reference to the subjects mentioned in the many passages of the records. The treatment is masterly in so far as the same helps us to understand the terms and facts common to the inscriptions and literatures of both Nepal and India.

He has brought out wealth of materials, which on all accounts are valuable. But Levi has not been able to explain many classical Sanskrit terms as well as had failed to grasp the implication of non-Sanskritic words used except in a few cases. It so appears that Levi and others suffered from no official restrictions but then had no proper guides and if they failed to achieve anything substantial it was because conditions in Nepal were not ripe for a full scale research in the country.

None of these scholars could stay in Nepal for a long time. No one could go outside the Valley. But even their stay in the Valley was for a limited duration of time. They could hardly stay for more than a fortnight. There were no efforts made to prolong the stay and make an extensive and intensive search for the objectives. But their eyes also failed them. They could have marked the steles for rubbing as they walked and saw them. But they were not so watchful.

Prof. Tucci who came to Kathmandu in 1929 en route to Tibet did not find it possible to spend more than a few days and there was little time for him to divert his attention to the study of Nepalese historical sources. But Tucci's performance was surely better while he conducted his tour of west Nepal in 1954.

K.P. Jayaswal was the last of the old guards to come to Nepal in quest of historical materials and for visiting sites. As in the case of Bendall and Levi he was treated as a state guest and got the same facilities. But his stay was only for ten days and he could hardly do anything but enjoy a glimpse. He could not discover any new materials. Yet he wrote a book publishing the same with the name 'History and Chronology of Nepal', which is based on insufficient and unreliable materials. Nevertheless some of his observations have attracted notice of scholars.

In the late forties the Bir Library collected rubbings of inscriptions. This was the richest collection thus far made. Some of our scholars utilised them in the next decade for publishing in monthly magazines. However, the printed items were much limited and Nepalese themselves hardly get the credit for writing up till then.

Since early 1951 foreigners were allowed entry by the Government and Nepal was no longer a closed land. The Nepalese also were permitted to work in the field unhindered as the foreigners as research scholars. If previously the Government frowned upon such research activities, this was no more the case when gates of freedom had been opened. In this period many who had found the atmosphere uncongenial earlier but who continued their taste for such work seized the opportunity to collect suitable materials for history writing. I also tried the hard job along with others. But there were several handicaps, which few could overcome, the greatest being shortage of money and materials. Physical labour alone could not do the miracle. Resources were equally essential specially when one had to plough a virgin soil.

As far as the search of inscriptions by the Nepalese themselves goes the names of two Nepalese, Baburam Acharya and Mahant (monk) Naraharinath, come readily to notice. Both were connected with a monthly in Sanskrit devoted specially to historical writing. This monthly, however, ceased publication after a year and then M. Naraharinath on his own published 3 magazines one after the other, the last of which was Itihāsa Prakāśa, ill assorted but valuable. The various issues contained only a few inscriptions of the Nepal Valley. But pages were filled with copies of texts of copper plate inscriptions and chronicles of 11th-16th centuries from Jumla and other principalities in the far west and in early sixties Khardar Baburam Acharya was employed by the king to write a biography of Prithivinarayan Shah but he had to dictate his writing on account of blindness and old age. M. Naraharinath left his job unfinished to go to politics, and his material is not duly utilised in the field of paleographical research. There was little work done until R. Gnoli, an Italian scholar, brought out his collection.

Amongst the foreigners the names of Professors G. Tucci, R. Gnoli and Luciano Petech are prominent. All three writers are historians in their own way. Petech wrote about the early history of Medieval Nepal based on collections of ms colophons made by Pandits of the Bir Library. But R. Gnoli who has published quite a large number of ancient inscriptions is more relevant for us. R. Gnoli published all the data available to him, which included also those already published. His book 'Nepalese Inscriptions in Gupta Character' published with photostat copies of inscriptions is by far the largest collection of inscriptions published until 1958. Gnoli not only published new materials but corrected errors in the reading of the script made by Bendall, Indraji and S. Levi. He did not, however, visit sites but depended solely on the impressions collected by the Bir Library (now National Archives). If Gnoli himself had undertaken exploration he could have obtained more materials.

In the sixties the quarterly *Abhilekha Saṅgraha* brought out inscriptions, some old and some new, the former with improved reading. Later another quarterly 'Pūrnimā' continued the same laudable job. The sum total of the research appeared 18 years later in a separate book 'Lichchhavi Kālka Abhilekha' edited by Dhanavajra Vajracharya. The work was published by the Centre for Nepalese and Asian Studies, T.U.

The number of inscriptions published by Gnoli was 93. These included all the texts of inscriptions published by previous compilers. Gnoli's volume shows also new reigns such as of Rāmadeva and Gangadeva, which he misread as Gaṇadeva. More inscriptions of Śivadeva I and II and

Amśuvarmā and Jiṣṇugupta and his son Viṣṇugupta have found place in his work. Gnoli's collection also covered all inscriptions of Narendradeva, Śivadeva and Jayadeva. But his reading in some cases is defective and he has also left many lines unread, which he could have read with more effort as the rubbings clearly show them. But the 51 documents newly added are of real historical importance. Gnoli's collection in spite of limitations is an outstanding contribution to the literature on the subject.*

In Gnoli's collections there are several one word or 1 or 2 line inscriptions of no particular significance and so the number might be reduced to some extent. It also might be noted that the actual number of such inscriptions is much less than given in the compilation of Dhanavajra, a young researcher referred to in our text a little later as DV in abbreviated form, whose book has appeared in 1977.

Gnoli was followed by Thomas O. Ballinger who published photographs of 5 inscriptions but without reading anything except the dates.

The Na-bahil stone is the most important of them because it contains a charter of Amśuvarmā in the old era (500+). The photographs appear in Vol. 4 of the American Oriental Society published in 1958.

But Ballinger was not a historian and treats his subject casually and therefore the 5 inscriptions he brings out in the photographs might not have the importance of other compilations.

It must be said to the credit of Dhanavajra Vajracharya that though coming two decades after Gnoli's volume his collection stands foremost, in respect of the number of inscriptions, of all the contributions so far-made in the sixties and seventies. It outbids Gnoli also as far as a few more important records go. We have already made passing reference to it and I think that this must be separately treated to realise its true import which we have done in the next few pages.

Dhanavajra's collection surely deserves fair treatment and therefore we are proceeding to make a wider reference to his work. But it is not the last volume on the collection of ancient inscriptions. Dhanavajra is followed by Hariram Joshi. Hariram Joshi's volume, however, contains just reproductions of the texts of 175 inscriptions, some published by R. Gnoli and others by Dhanavajra. He also published photographic copies of 65 steles. But it appears that Joshi did not try to correct Gnoli, and he also adopted texts published by Dhanavajra in the quarterly 'Pūrnimā', which the latter had later compiled into a book as he came out with a new volume 'Lichchhavi Kālka Abhilekha'. The 'Pūrnimā' versions in many instances were erroneous, which Dhanavajra himself corrected in his forthcoming book. But Joshi by adopting what was published in 'Pūrnimā' seems to ignore the errors creeping in the texts published in that quarterly. This shows that his aim was just to collate the published materials. Thus Joshi's work might pass as one more compilation on the subject and not as a work of search and research. But for half a dozen new photographs he deserves the credit due to him. The performance on the whole may be important enough to draw close attention. If he had done his own reading the value of the work would have been really high.

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*Gnoli omits plates for inscriptions nos. 7, 24, 30, 31, 48, 49, 75, 79, 81, 82, all Gnoli's numbers.

As we have already said, Dhanavajra's collection is the latest work on the subject. It contains some new inscriptions not available in R. Gnoli. Although the collection goes without photostat copies of the rubbings yet the Nepali translation and explanations add a special importance to it. Dhanavajra's collection is exhaustive and shows considerable improvement on the reading of some inscriptions including mostly those of R. Gnoli, and is certainly by far the largest collection of Nepalese inscriptions so far published. Dhanavajra has published 190 inscriptions and this collection is impressive no doubt. But Gnoli's work with photographic plates has also its own special features. In fact Dhanavajra also has accepted a large number of inscriptions from Gnoli as they stood. Dhanavajra has improved on Gnoli's reading of some lines in so far as they go as regards many others. The collection, however, includes numerous one or two line inscriptions, which have no historical value as in the case of R. Gnoli. If minor one or two word or one line or two line inscriptions were not counted the total number would be considerably less in the collections of both Gnoli and Dhanavajra.

It is not my intention to disparage any attempt to include in the publications one or two line inscriptions. This has been the practice without exception since a long time and Gnoli and Dhanavajra were not expected to follow any other course. I have myself done it as I could not avoid the same. But what I want to stress is the fact that the collection would not have looked so large as it appears when everything is assembled.

In spite of a large number of one or two line inscriptions Dhanavajra has added quite a good number of inscriptions, which are not available in Gnoli. Of course, he also availed of many rubbings collected by the Bir Library, and it was important as many of such inscriptions had escaped the Italian scholar's notice. Dhanavajra has also added on his own yet more inscriptions.

As we go through Dhanavajra's collection it appears that if there are new additions already enumerated many inscriptions given by Gnoli are also as great many without any correction and some with minor corrections and yet a few with major corrections. Dhanavajra also has corrected dates in some cases where they were wrongly read. But such instances are not numerous. The inscriptions from Gnoli accepted with minor corrections or no corrections number nearly 56, and all are important ones. Such inscriptions belong to various reigns extending from Mānadeva to Jayadeva but they appear more in number since Gaṇadeva's reign. The inscriptions of Dhanavajra over and above what Gnoli gives might be distributed over a long period to different reigns.

Whatever it might be Dhanavajra's collection has the largest number of inscriptions published thus far. To his credit it should also be said that he gave a correct reading to doubtful letters, which earlier had confused Gnoli. They might be limited, but they have their own importance.

He has surely presented an epigraphic survey down to details. But in this attempt Dhanavajra himself had committed mistakes in reading though to a limited extent. He has also left gaps in lines of a few passages, which required filling. I have corrected the wrong reading as well as filled the gaps.

This fact apart, the translation in Nepali of the inscriptions as done by him is not as intelligible as it should be. Dhanavajra has tried to pass many Sanskrit words as Nepali, which is a source of confusion. The words used in the inscriptions came from classical Sanskrit and it was difficult even for a well versed Sanskrit scholar to understand them. This is the reason that makes Dhanavajra's translated passages unintelligible even to Nepalese readers. My translation into English though meant for people knowing the English language and with or without Nepali does not suffer from this defect. The translation conveys the exact meaning of the words used in the epigraphs as I understand them. But many words being obscure could not be rightly translated.

Dhanavajra's explanations offered to every inscription represent a fresh attempt to give fuller information about so many things connected with the theme of the record. He must get the credit for what he has done. However, numerous loopholes are traced there in the book, and he has also skipped over quite a few words which have important bearing on economic and political subjects. All these need elaborate treatment, which also I have done here, but such cases are limited in number.

The present volume was scheduled to come out quite early in the sixties. The inscriptions were collected since quite long long ago. But on account of the author's preoccupation with political and later with other academic activities, the author could not give close attention to the final phase of writing and there was a considerable delay in finalising the manuscript. Now it is ready and I am placing the same before the scholarly world.

The volume carries photographic plates of the inscriptions published here under different captions. Their number is much larger than that of R. Gnoli or Hariram Joshi. There are 80-90 more plates than in R. Gnoli's collection.

Altogether I have published 164 inscriptions, out of which a large number of smaller records with no historical significance also have got place to keep up with the usual practice. I have left 23 inscriptions given by Dhanavajra but added a few new ones. But those omitted or adopted are not historically important. However there is much scope for search as the new finds in the Changu and Pasupati area go to prove.

Now, a few words about the arrangement of the inscriptions.

The readers should refer to the contents for the identity of the number in the translated part allotted to inscriptions in the original Sanskrit.

And one thing more. There has been a mistake in the numbering of the inscriptions from 54 to 58. The readers should correct 58 to 54, and then 54 to 55 followed by 56, 57, 58 (original 54). I regret this mistake.

The readers are also requested to note that in the English translation the word *malla* has been translated as deer or goat or some other animal. This might mislead them. But it is not the intention of the author to translate *malla* as a particular animal as far as this is done in the translation text. The readers might refer the question to the special note volume (III), where the subject is dealt with in detail.

I should also like to submit that the word dūtaka coming at the end of the text before the date line has been translated in different possible versions, all of which might not be strictly correct. The exact meaning is found in the part of the book giving special notes, etc.

The book is divided into 4 sections: (1) the text, (2) the English translation, (3) the plates and (4) special introductory notes for every inscription in historical perspective. The fifth section is being published as a separate volume under a new caption 'Nepal as Known from Inscriptions'. The corrigenda and addenda find place at the end of the 4th section.

Lastly, I owe a debt of gratitude to all the scholars who have worked in the past on the subject, in particular to C. Bendall, Bhagwanlal Indraji, Sylvain Levi, J.F. Fleet, Baburam Acharya, M. Naraharinath, R. Gnoli, Dhanavajra, H.R. Joshi, S.M. Rajavamsi, M.P. Khanal, Pantha brothers and others for enabling me by their contributions to bring out this collection of Nepalese epigraphic records.

I regret that the photograph of the Dumja stone inscription is missing.

Kathmandu, Nepal

D.R. Regmi

CONTENTS

Preface v
System of Transliteration xxi
General Abbreviations xxiii

I The Changu Pillar Inscription 1-4
II Lazimpat Śivalinga Inscription 4
III Lazimpat Trivikrama Image Pedestal Inscription 4
IV Tilagangā Image Inscription 5-6
V Kṣema Sundarī's Lazimpat Śivalinga Inscription 6
VI Mānadeva's Śivalinga Inscription near Budhānīlakantha 6
VII Tundāldevī one line Inscription 6
VIII Śivalinga Inscription in the Paśupati area near the Dakṣināmūrti temple 6-7
IX Another Paśupati area Śivalinga Inscription 7
X Tebahal Inscription 7-8
XI Trident Base Inscription of Jayalambha 8
XII Chabahil stele 8
XIII Guṇavatī's Lazimpat Śivalinga Inscription 9
XIV Palanchok Stele 9
XV Inscription of Keltol (Kathmandu) 9
XVI The Swayambhunath Inscription 9-10
XVII Effigy base Inscription of Changu 10
XVIII Sūryaghat Śivalinga Inscription 10-11
XIX Inscription on the platform of Chaṇḍeśvara 11-12

XX	Ādinārāyaṇa (Thankot) Inscription	12-13
XXI	Tistung Stele	13-14
XXII	Bahalukhā, Trilingeśvara (Patan) Inscription	14
XXIII	Jaisideval stone Inscription	14
XXIV	Sitapaila stone Inscription	15
XXV	Kisipidi Inscription of S. 449	15
XXVI	Khapinche (Patan) Inscription	15-16
XXVII	Satyanarayan, Harigaon (Kathmandu) Inscription	16-20
XXVIII	The Āryaghat Mandala Inscription	20
XXIX	Chowkitar (Kathmandu district) Inscription	20-21
XXX	Bhasmesvara area Śivalinga Inscription	21
XXXI	Narke Mahadeva Śivalinga Inscription	21-22
XXXII	Sankhu (Kathmandu district) Inscription	22
XXXIII	Ābhirī Gominī's Śivalinga Inscription in the Paśupati area	23
XXXIV	Śivalinga Inscription across Āryaghat bridge in Paśupati	23
XXXV	Lagantol (Kathmandu) Avalokiteśvara Image base Inscription	23
XXXVI	Bhāravī's stele of Harigaon (Kathmandu district)	23
XXXVII	Pharping, Kochhutol Stele	24
XXXVIII	Chowkitar Stele II	24
XXXIX	Luku Mahādeva Slab in Balambu	25
XL	Hitigā stone of Balambu	25
XLI	Kisipidi stone of S. 482	25
XLII	Kulachhentol Inscription of Kisipidi	25
XLIII	Deonami quarter Inscription of Satungal	25
XLIV	Inscription of Sheraphat (Noakot) Valley	25
XLV	Harihara Image Pedestal Inscription of the Paśupati area (within a private garden)	25-26
XLVI	Tchapaligaon Stele	26-27
XLVII	Mangal Bazar (Patan) Water Conduit Inscription	27
XLVIII	Inscription of Sikubahi (Patan) near Sankhamul, near the river Bagmatī	27-28

XLIX Viṣṇupadukā Hill stele near Budhanilakantha 28
L Inscription of Chapagaon 29
LI Chyasaltol (Patan) Stele 29
LII Kumhaletol (Bhadgaon) Stele 30
LIII A stele in front of the Changu temple door (west) 30-31
LIV Bhimsen Temple (Patan) Inscription 31-32
LV Banepa Stele 32-33
LVI Golmadhitol (Bhadgaon) 33
LVII Tulachheñtol (Bhadgaon) 33-34
LVIII Dharamsthali Stele 34-35
LIX Budhanilakantha Stele 35-36
LX Inscription of Satungal 36-37
LXI Inscription of Tokha 37
LXII Inscription of Dharampur 37-38
LXIII Inscription of Khopasi 38-39
LXIV Inscription of Dhapasi 39
LXV Inscription of Lele 40-41
LXVI Lagantol-Jaisideval Inscription 41-42
LXVII Nabahil (Patan) Inscription 42
LXVIII Buṅgmati Inscription 43
LXIX Harigaon Inscription I of Amśuvarmā 43-44
LXX Inscription of Bhatuwal belonging to the reign of Amśuvarmā 44-45
LXXI Tistung Stele II 45
LXXII Inscription of Inayatol, Bhadgaon 46
LXXIII Changu Narayan Image Kavacha Inscription 46
LXXIV Amśuvarmā's Harigaon (Kathmandu) Inscription II 46-47
LXXV Sanga Inscription 47-48
LXXVI Sundhara (Patan) stele 48-49
LXXVII Taukhel stele 49
LXXVIII Otutol (Kathmandu) Inscription 49-50
LXXIX Gairidhara (Kathmandu) Inscription 50
LXXX A Stele at the crossroad near the Western gate of the Paśupati Temple compound 50-51
LXXXI Inscription of Kisipidi 51

LXXXII Bankali Image Pedestal Inscription 51-52
LXXXIII Fragment of a stele in Pharping 52
LXXXIV Another Fragment of a stele in Pharping 52
LXXXV Degutale Platform slab (Darbar Square, Kathmandu) 53
LXXXVI Inscription of Gokarṇa 53
LXXXVII Inscription of Dumjā 53
LXXXVIII Ancient Water Tank Inscription 53
LXXXIX Harigaon Brick Inscription 54
XC Chapatol Ilananhi (Patan) Buddha Image Pedestal Inscription 54
XCI Inscription on a Chaitya at the centre of a courtyard near Guita bahi by the side of the main road 54-55
XCII Bhimsen Temple Stele 55
XCIII Inscription of Bhogyananhitol (Patan) 55
XCIV Thimi Inscription I 55
XCV Naksal (Kathmandu) Viṣṇu Image Pedestal Inscription 55-56
XCVI Chitlang Stele of Udayadeva 56
XCVII Tavajhyā (Chhinnamastika shrine) Inscription 56-57
XCVIII Malitar Inscription 57-58
XCIX Bhairavadhoka Stele 58-59
C Ādeśvara Śivalinga Inscription 60
CI Kevalpur Inscription 60
CII Balambu Ḍhākāsitol Inscription 60-61
CIII Yangāhiṭi (Kathmandu) Inscription 61-62
CIV Chaṇḍeśvara Pillar Inscription 62-63
CV Chaṇḍeśvara Pedestal Inscription 63
CVI Thankot Inscription 63-64
CVII Maligaon Inscription 64-65
CVIII Yangāhiṭi Inscription of Bhīmārjunadeva and Viṣṇugupta 65-66
CIX Bhṛṅgāreśvara Temple Inscription 66-67
CX Changu Temple Slab of Stone 67-68
CXI Tebahal wall slab 68
CXII A seal at Dhumvārāhī (a male Image) 68
CXIII Another Seal at Dhumvārāhī 68
CXIV Chobar Inscription 69

CXV	Yampibahi water conduit Inscription	69
CXVI	A slab in a courtyard called Lunjhya in the Royal Palace at Patan	69-70
CXVII	Yangahiti Inscription of Narendradeva	70-71
CXVIII	Deopatan Inscription	71-72
CXIX	Kasaiñtol (Deopatan) Inscription	72-73
CXX	Naksal Road water conduit Inscription	73
CXXI	Gairidhārā Inscription (Patan)	74
CXXII	Inscription of Anantalingeśvara area	75-76
CXXIII	Bhairavanātha temple stone (Bhadgaon)	76
CXXIV	Batuka Bhairava (Patan) Temple stone	76-77
CXXV	Balambu Vihāra stone (now deposited)	77
CXXVI	Chyasaltol (Patan) Slab of stone	77-78
CXXVII	Yanamugal or Yanguvahi stone	78-80
CXXVIII	Vajraghar slab of stone	80-81
CXXIX	Sankhu slab of stone	81
CXXX	Chikandeo pedestal Inscription	82
CXXXI	Nala water conduit Inscription	82
CXXXII	Lagantol Inscription (lost)	82-83
CXXXIII	Sonaguthi or Bhṛṅgāreśvara slab of stone	83-84
CXXXIV	Inscription of Gorkha	84-85
CXXXV	Thimi Inscription (II)	85-86
CXXXVI	Balambu Inscription of Śivadeva	86-87
CXXXVII	Narayanachaur, Naksal	88
CXXXVIII	Inscription of Musumbahal	88
CXXXIX	Chyasaltol (Patan)	88-89
CXL	Mīnanath Water Conduit	89-90
CXLI	Jaisideval Water Conduit	90
CXLII	Paśupati Stele of Jayadeva II	90-96
CXLIII	Naksal Narayanachaur (II)	96-99
CXLIV	Inscription of Jnāneśvara	99-100
CXLV	Tangahiti Water Conduit stone	100
CXLVI	Kumbheśvara Temple slab	100
CXLVII	Vārāhī Image, inside a temple in Mahābauddha (Kathmandu)	101
CXLVIII	Patan Adalat Water Conduit	101
CXLIX	Inscription of Bungmati	101
CL	Ganabahal (Kathmandu)	101
CLI	Ḍhvākābahā Image	102
CLII	Unknown Site, Patan	102

CLIII	Bhogvananhitol	102
CLIV	Unknown site (Patan)	102
CLV	Tānābahā (Makhantol, Kathmandu)	102
CLVI	Lokeśvara Pedestal	102-103
CLVII	Subahal Stone	103
CLVIII	Royal Palace (Kathmandu), Nasalchok	103
CLIX	Lubhu-Motitar	103
CLX	Changu Gate Stone	103-104
CLXI	Sahottaratantra Colophon	104

Appendices 105
Bibliography 109
Index 111

SYSTEM OF TRANSLITERATION

a (अ)
ā (आ)
i (इ)
ī (ई)
u (उ)
ū (ऊ)
ṛ (ऋ)
e (ए)
ai (ऐ)
o (ओ)
au (औ)
aṁ (अं)
aḥ (अः)

ka (क)
kha (ख)
ga (ग)
gha (घ)
ṅa (ङ)
cha (च)
chha (छ)
ja (ज)
jha (झ)
ña (ञ)
ṭa (ट)
ṭha (ठ)
ḍa (ड)
ḍha (ढ)
ṇa (ण)
ta (त)
tha (थ)
da (द)

dha (ध)
na (न)
pa (प)
pha (फ)
ba (ब)
bha (भ)
ma (म)
ya (य)
ra (र)
la (ल)
va (व)
ś (श)
ṣ (ष)
s (स)
ha (ह)
kṣa (क्ष)
tra (त्र)
jña (ज्ञ)

GENERAL ABBREVIATIONS

Ben	Bendall
Bh	Bhaṭṭāraka
BLI	Bhagvanlal Indraji
CIII	Corpus Inscriptionum Indicarum (J.F. Fleet)
DV	Dhanavajra Vajracharya
Gn	R. Gnoli
HR	Hariram Joshi
L	S. Levi
M	Mahārāja
Md	Mahārājādhirāja
Pm	Parameśvara
Pbh	Paramabhaṭṭāraka

Eastern Side

I (a)

The year 386, month of Jyeṣṭha, clear fortnight, first day of the lunation, I, the moon being associated with the *nakṣatra* Rohini, in the auspicious time of the Abhijit.

The *Śrivatsa* is imprinted on the graceful resplendence of his large and vast chest; his chest, his breast, his arms lotus-like clean, highly blossoming the three worlds like the machine he rotates, and he is ever busy with this work, he the imperishable residing in the Dolādri, worshipped by the Gods whose eyes are opened, such is Hari. By his magnificent majesty, by his riches, but he fought only few battles. Such was King Vṛṣadeva, the incomparable; his promise was verified by his performances; like the Sun in a mass of dazzling rays, he reigned with the help of his well-behaved sons, who were clever, learned, highly proud, patient and subject to discipline and courageous.

His son, master of a prosperous empire, invincible to his enemies even numerically was the king named Śankaradeva, without any equal, always truthful, by his valiance, his charity, his happiness, his riches, he acquired a great renown and he protected the earth by disciplining himself like the king of wild beasts together with like-minded feudatories.

His son, most excellent in virtuous acts, moral laws and fame, who knew economy, religions, possessed knowledge of actions and who was polite and with all best qualities was the King Dharmadeva. By moral laws he came to reign over a large kingdom . . . obtained by him through hereditary line, which he governed making it prosperous by new achievements of the royal saintly merits thus attracting the people's hearts.

He by using pure animals made sacrificial offering to the gods. He possessed purity of body and heart and was bright like the Moon, a descendant of Prithu, full of divine qualities and possessing in full wealth and sacred texts of knowledge. His spouse who had the purity of race and of richness was the most excellent Rājyavatī with her ancestral qualities who became to her husband like the good Lakṣmī to Hari dear to his heart.

After having illuminated with the rays of his fame the whole world, the king of men left to the sojourn of heaven as he would to a walk in the park; (hearing this) his wife as if tormented with fever and overwhelmed with grief, extremely sad, her attention distracted at the moment, the whole family was seized with grief, became senseless for a while, also the servants felt disturbed. She was engaged in a ritual to feed the gods with the help of the Brahmanas as the news was broken to her suddenly (?).

North Side

I (b)

Queen Rājyavatī who bears the name of the spouse of this king being like Lakṣmī accompanying him as if she was a companion also for the second life; from her was born King Mānadeva having irreproachable conduct, who by his lustre delighted the world at all times as by the moon of the autumn season.

As she returned with stammering voice as in sobs, the face all in tears and with deep sighs she said to her son tenderly "Your father is gone to heaven. Ah! my son, now that your father has departed, my life is useless. Exercise, my son, the royal powers. Today I will follow your father's path.

"What shall I do, my son, with the chains of hope extended by the infinite variety of pleasures; it is useless for me to live without my husband in this world, where the very act of coming and going appears like an illusion or a dream. I am, therefore, going." Her sorrowful son then pressed her feet with his head with devotion and spoke to her carefully:

"What will I do with joys of life if I am separated from you? I will abandon my life before you die, only after me you can go to heaven." The words came from the lotus-like mouth of her son, and with the tears in his eyes, which enveloped her like a small bird that is captured in the net and becomes helpless to fly.

In company with her son she accomplished in person the funeral rites for her husband and by moral conduct, renunciation, chastity, abstinences and other rules, cleansing her heart she distributed to the Brahmanas her fortune in order to increase the merits of her husband, she was observing *Satīvrata* (chastity) and she only had him at heart during the sacred ceremonies as if she was Arundhatī herself.

And her son, strong of temperament and valour, resolute, patient, beloved of his subjects, and patiently he acts without speaking, he only smiles while speaking, he is always the first to speak, he is energetic, however, without pride; he has not missed the highest knowledge of the world; he is the friend of the poor and of the orphans; he loves his guests and friends; he respects the wishes of his visitors coming to him for help.

West Side

I (c)

Skilled in the use of offensive and defensive arms, and by that way known for his bravery; his arms are majestic and graceful, his complexion imparting brightness, he himself looking cleansed and pure like the refined gold, his shoulders are broad, the blooming of the petals of the blue lotus rival his eyes; just like the love incarnate (Kāmadeva) in beautiful body, this king that causes the merry-making of the coquetry of loved ones; such was Mānadeva, and he was now saying:

"My father has embellished the earth with elegant pillars that he erected; I myself received the baptism of the Ksatriyas in the practice of battles; I march to destroy my enemies towards the east very soon and the princes who will recognize my suzerain authority, I will reinstate them as vassal kings."

It is in these terms that the king spoke to his mother, who was now free from her mourning and bent before her, "No, my mother, I cannot acquit myself from duties towards my father by stainless religious austerity but it is by the use of weapons, in which I am trained, through services to him that I shall be able to pay an honour to his holy feet." His mother all joyful at his brave words gave him her consent.

The king then departed by the eastern road and there, all the disloyal princes in the provinces of the east had to prostrate themselves and bow their heads and letting fall festoons and diadems from their crowns, they came under his orders. Then fearless like a lion, furious and shaking his profuse mane, he proceeded towards the western lands.

Hearing that a mischievous feudatory was misbehaving he shook his head, touched his arm slowly which was like an elephant's trunk and said proudly, "If he does not come to my call, he must, however, submit to my prowess. What need is there for a long discourse or use of many words? I say it in brief:

"Today Oh! my maternal uncle, you who are dear to me, cross the Gandaki which is so large, rough and trembling so choppy as to vie with the ocean, with its dreadful whirlwinds and its undulating billows.

"Escorted by hundreds of excellent and caparisoned horses and elephants I follow your army in crossing the river." His decision taken, the king kept his word and marched forward.

Having conquered the town of Malla, he returned to his country by gradual stages; and then with a happy heart he gave the Brahmanas his inexhaustible riches. And queen Rājyavatī was thus spoken to with a firm voice by his virtuous son. "With a serene heart, Oh my mother, give you also devoutly this as an offering." (The narrative is not complete. If the pillar is taken out in its full size, it might reveal many more untold stories.)

On the Stump of the Pillar

I (d)

. . . For the annual ceremony of the Lord . . . for the worship of the Lord . . . (a grant of land) in Khampring village māni 54 . . . 20 dommāna māni 20.

II

With courage, and with right behaviour and unblemished conduct he (Mānadeva), engaged in virtuous deeds, reigning victoriously. By his permission, his servant by name Naravarmmā, with great devotion, constructed a suitable and magnificent temple and inaugurated the ceremony of setting up a beautiful Phallus (*Liṅgam*) in it on Samvat 388 Jyeṣṭha māsa śukla divā 14.

III

Wishing to do good to Rājyavatī, his mother, to ever enhance her merits, King Mānadeva with his good and pure thought, and pouring gifts like water on proper persons set up an image of Viṣṇu in the pose of the three strides, the God exalted by the accompanying Gods and the sages, the sole protector of the world of creatures, in a temple which represented Lakṣmī. The date is clear fortnight of Vaiśākha, the second day and year 387.

IV

The text is the same as in the Lazimpat inscription just preceding.

V

The king with clean golden body, Śrī Mānadeva, who pleases the brilliant by his lustre, gods and the divinities by devotional sacrifices, the learned men by learning and the clever ones by cleverness and the courageous by his courage, and everybody by respective qualities. His wife with eyes like lotus petals, admirable and like the conjugal felicity in bodily form, Kṣemasundarī whose equal in merits and wisdom was none and always dedicated to doing virtuous deeds, such as she, the lady constructed a temple as an abode of the God and in this strongly built structure she set up a *Śivaliṅga* duly performing the rituals. This day Saṃvat 390 Jyeṣṭha śukla 7 the inaugural ceremony took place.

VI

. . . from your doing. Therefore you are the cause of the creation and destruction of the world, Oh Lord, you are saluted and praised by ever respected sages whose souls are dedicated, and whose mind is pure and by gods including Indra.

In the deep darkness wholly engrossed by evil thoughts, different kinds of evil spirits cross the hell, but people are not devoted to you and they do not pray, and they are to undergo ever and ever the suffering arising out of birth, death, disease and other serious calamities.

King Mānadeva prays that the merits obtained through the act of setting up your sacred *liṅga* would ultimately go to uproot the sorrows and maladies of all the world including myself. The date: year 395 prathamāṣāḍha śukla divā 12.

VII

(Just a date, which runs as follows) Saṃvat 397 bright fortnight of Jyeṣṭha, second day.

VIII

This day year 399 Āṣāḍha māsa śukla divā 10, King Mānadeva whose bravery is equal to that of Indra, Lord of heaven, and whose brightness is that of Kāmadeva (God of erotic amusement) is reigning. Ever devoted to his feet Ratnasangha set up Ratneśvara, the highest of gods, with all his efforts and with due observance of rituals. He also donated lands in honour of Ratneśvara as follows: 500 bhūmi in Dumling grāma pradeśa, 600 bhūmi in Khopring grāma, 100 bhūmi in Dumprang grāma, 250 bhūmi in Hyaspring grāma pradeśa, 150 bhūmi in Bilibiksā pradeśa, 50+300 bhūmi* in Vagvatī-pāra (across the river) pradeśa; thereafter in Vemma 180 bhūmi, in Khainaspu pradeśa 90 bhūmi, in Balabla pradeśa 200 bhūmi, and in Yupagrāma kṣetra pradeśa 200 bhūmi.

IX

This day Samvat 402 Jyeṣṭha śukla pakṣa divā 13. By the blessing of King Mānadeva's feet Ratnasangha, the leader of the merchant community, set up an idol of a *liṅga* after the name of Prabhusangha for the welfare of the world, and called it Prabhukeśvara. He also executed a deed in writing to donate lands as follows: 100 bhūmi in Prangpring pradeśa yielding as piṇḍaka (yield to be paid to the state or proprietor) mānikā . . . in another place . . . 50 bhūmi with piṇḍaka mānikā 22, in Maising country 40 bhūmi with 20 piṇḍaka mānikā, in Botabu-rup place 60 bhūmi . . . 30 bhūmi piṇḍaka mānikā 18, in Sitaṭi-jolpring area (pradeśa) 40 bhūmi with piṇḍaka mānikā 25, in Prayiṭṭikhā region (pradeśa)†130 bhūmi with piṇḍaka mānikā 72.

X

The year 402 (In the days) when King Mānadeva justly governs the earth, the fifteenth day of the month of Āṣāḍha, clear fortnight, inspired by a desire of doing good Guhamitra, chief of a mercantile corporation, piously erected here, under the name of Indra, the holy Divākara. He donated in Gumpadbrim pradeśa (region) 100 bhūmi yielding 60 mānikā as share of produce for the worship of the deity.

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*DV reads 250 while Gn leaves the place vacant. But how to explain ardha which does not exist?

†Gnoli reads trimśat tarasya while DV reads correctly.

XI

Om Samvat 413, bright fortnight of Jyeṣṭha, 12th day, Jayalambha, pure hearted one, with great devotion and due to the blessing of King Mānadeva's feet, set up a *liṅga*, renowned here in this earth as Jayeśvara for the welfare of the king and the world.

He also donated for the proper performance of Kāraṇapūjā of the Lord and for the enhancement of his merits, 450 bhūmi yielding piṇḍaka mā 200.

XII

The unrestrained passions have all peoples as their slaves, but he could subjugate them, and there was not the least injury done, and this great soul, given to surrendering his own and having obtained the main knowledge, released men and women from distress, and thereafter he obtained the abode of peace . . . and now having stood for a long time, this structure—obviously a stupa of the emancipator, was erected with much amount of time and labour and with many illustrations including the story of Kinnarī Jātaka (one of the birth stories of Buddha) . . . There is a donation of land for the upkeep of the structure, which would enable the keepers to get 45 *mānikās* of paddy yearly, and again to feed the members of the Sanghas (the monks), and also for the worship of the Lord (Buddha), another land grant has been made yielding 28 *mānikās* of paddy . . . I perform this strange and meritorious duty with a feeling of distress at my being a woman and to be released from womanhood to become a male. My desire today being that I will have no longer to bear the suffering of a woman . . . at the time of Māghavarṣa (Jupiter's year) on Āṣāḍha su 10, in the first hours of this day, the Divine Mahārājā Śrī . . . (while ruling).

XIII

Samvat 419 Jyeṣṭha śukla 15, the earlier part of this day, Guṇavatī with her increased wealth by the blessing of her husband Śrī Mānadeva set up a *Śiva liṅga* in a temple with the pure desire that her father Kinnaravarmā's meritorious deeds and wealth remained undiminished.

XIV

Samvat 425 Māgha bright fortnight full moon day, the earlier part of this day. May the Divine Mahārājā Śrī Mānadeva continue to direct us more than hundred years! This day, the wife of Samrat Gṛhapati, by name Vijaya-swāminī, set up the image of Goddess Bhagavatī Vijayeśvrī (Vijayeśvarī).

XV

(Some lines in the beginning are missing as the stone is damaged) . . . He who was engaged in restraining his senses according to ancient treatises, and who was generous to his subjects like a father to his sons, such was Mānadeva, and with his pure mind . . . with his life . . . winning the earth and protecting, ever performing virtuous deeds in accordance with the sacred texts of Vedas and Scriptures brought this water (channel) for the happiness of the people . . .

XVI

It is said that the stone which was lying in a ditch to the north-west of the stupa of Swayambhu is now lost. Impressions are, however, extant in the possession of a few collectors including the Bir Library (now Abhilekhālaya).

[The letters on the stone to our left are eroded, while to the right they are preserved. The words, *his son*, e.g. तनय at several points are there, so that the record can be definitely assigned to the regnal years of Mānadeva, and his forefathers appear in the chronological order as in the Pillar Inscription of Changu. The exact meaning of the lines in the inscription is Difficult to grasp.]

Rough translation: . . . [Sank]aradeva . . . the King . . . [Dharma]deva's son [Śrī Mānadeva] . . . king of men . . . his pleasure . . . wild undomesticated elephants . . . obedient servants . . . donated ever existing lands to Śrī Māna Vihāra . . . his son . . . by greatness . . . Goddess of wealth, king, virtuous, brilliant, performed sacrifices . . . with unparalleled energy, victorious famous, dedicated to his religion and tradition . . . son born . . . merciful, strong armed, never deviating from his duties . . . powerful as the lion—patience and seeing whom kings in battles fear as the deer do in the forest seeing the lion . . . loyal to his father, wise, enlightened, good looking, expert in fine arts—ruling for more than hundred years . . . his body like that of Varuṇa and Indra, the great.

XVII

Samvat 427, Kārtika bright fortnight, day 13th, while King Mānadeva, highly generous and having influence over learned men, was enjoying his rule in this world. By the blessing of the pure famed king's feet were built effigies of his parents by Nirapekṣa, who set up the effigies by all prescribed rituals and he wishes that he may meet in the next world his late parents who were devoted to Gods and their ancestors.

XVIII

Always salute to Lord Maheśvara whose desire this great world in the form of a rich store brings together (creates) and releases (destroys) this earth in the form of universe by a supernatural means of the process of creation, maintenance (sthiti), decay (vyaya), old age and other elements of distresses.

All the time having simple and beautiful body, his glory and wisdom not adversely hit and he commanding immense bravery and influence of wealth, knew all policies, and his subjects were prosperous (*sphita*) and morally sound; such a king was here, by name Mānadeva, who had defeated his enemies. There was a queen of Mānadeva by name Śrībhoginī who was faultless and of jewel-like qualities, she was clever in showing kindness to living beings, and equally skilful in modesty and politeness, her voice was like that of the sound of flute and she spoke and attracted attention. King Mānadeva, the full moon of the Lichhavi family, in the firmament, begot a daughter from her, whose name was Vijayavatī, as if liberated from prosperity (sphītaujasām), who was like the ray of the moon in the clear autumn night and who bore his likeness, and who was endowed with various kinds of good and spotless qualities. The princess became famous as Vijayavatī by name because of her achievements in different arts. She became a devotee of her husband Vārtta Devalābha who was like Lord Śiva to her and to whom she became attractive because of devotion and politeness, and cleansed of mental impurities by rapidly flowing water of the blessing she obtained and ever pleased to perform virtuous deeds she set up in a temple which caused pleasure to the eye the *liṅga*, named Vijayeśvara, for attaining immortality. This day Samvat 427 Āṣāḍha śukla divā 1.

XIX

(The inscription is a land grant made by a king) . . . the Lord of the three universe . . . First, donated land, south of wind carrier bhūmi 350 piṇḍaka mā 255 . . . 16 wood piece costing 1 paṇa daily mā 2 on the day of Chaitra kṛṣṇa 5 . . . grant of 15 puraṇa for the bath and worship of Rājyavardhanadeva on Jyeṣṭha śukla 13 . . . I have made it sure that no sinner will cast his greedy eye on the articles meant for gift . . . Previous to this 230 bhūmi was granted yielding piṇḍaka mā 110 also piṇakas (kind or cash) and one jar of oil by King Rājyavardhana for the worship of the Lord including bath . . . another grant, bhūmi . . . mā 60, thus the expenses here again mā 50 in both places a jar of oil. In future if anybody interferes with this grant and with grants made by my predecessors, we shall not tolerate them. This deed I have executed in writing with a view to make it easy for my lineage to follow in my footsteps.

XX

Om hail! From Mānagṛha the King Vasantadeva, a great devotee of God himself and meditating upon the feet of his father Mahārājā, renowned for his sacred knowledge, prudence, kindness, munificence, shrewdness, enjoying all health addresses to the Brahmana and other inhabitants who had come to settle in Jayapallikā village, Brahmum, Shulham, Tepula . . . chiefs and village households, the 18 functionaries, and says to all of them, the king orders after due enquiry about welfare.

Let you know that for the use of our dear sister Jayasundarī enjoying long life I had created and presented a village within defined boundaries and governed by properly set rules, given it a status of a Kotta (fort) and prohibited the entry of spies (chāṭa) and bhaṭa (irregular troops) into it, and this grant has been made to be enjoyed by her and her successors for all generations enjoying all privileges. The boundary of the village enjoying the privilege is thus demarcated: After Śitāṭigulma (a kind of police outpost of Śitāṭī) there is a stream and thence a hill and to its west up to the crest of the mountain, then southwards from there, the river's . . . westward . . . thence the path used by the elephants . . . west as far as the hill top. Further west in front of the hill . . . in the east where the water falls (prāgāpahsyandante); then north west the Śivaka temple and south upto watershed, in the north the Thencho village and from there south to the highway, thereafter along the north east direction the boundary through the path running to the south of Navagrāma and just thus far, and in the east it goes to the stream, and thus the line is drawn.

In the village to all those whoever have settled down, all those families of 18 functionaries of state, tribes, and castes, Brahmanas and chiefs, none of our salary holders (living at our feet) will cause even a little trouble. Any one not obeying this order or doing otherwise will not be spared and you, villagers on your part, knowing this order will live in assurance of safety and fearlessly with mutual goodwill and fulfilling duties and obligations. There will be mutual understanding amongst you and you will be as usual paying customary share of the king from the produce of the land, other contributions such as fruits, milk, hide, charcoal etc., all goods (of consumption) paid to the king on special occasions, taxes in general on produce over the bhoga and merchandise and all taxes assessed in a lump on a specified area of land and many such gifts. You will thus live under our care and happily you will also obey orders (of the government) hearing of them that they were our injunctions. This is our order (samājnāpanā). All future kings in our stock will protect and guarantee the provisions in the grant of land made by us. It becomes them to do so. As it is said that many kings including Sagara enjoyed their rule in the earth and it is agreed that the man who makes a grant of land also enjoys the fruits of the gift. No one should destroy the gift whether it is his own or made by others, because the fate of such a person who snatches away such gifts will be to fall in hell and lie there in the form of an insect. The witness here is Yājnika Virochana Gupta and the date is Samvat 428 Mārggaśīrṣa śukla divā 1.

XXI

Wish welfare to Nepal! Divine-like and meditating upon the feet of my father, Godly king, the respected Mahārājā

Vasantadeva enjoying all health asking about the happiness of the inhabitants of the village of [Testu]nga decrees: Know it . . . the Chief Minister . . . Samvat 434.

XXII

Om wish your happiness! (From Mānagṛha the great devotee), meditating upon the feet of his father Divine Mahārājā Śrīpāda, Mahārājā Vasantadeva, enjoying all health . . . in matters of sending officers made the land grants as follow . . . in the country 400 bhumi . . . 10 bhūmi in Hrimko area, in Gudunduluttara region 6 bhūmi . . . piṇḍaka 142. Knowing this if any of you, those living under shelter of our feet and others will disobey this order, I will not tolerate him. I have accordingly framed rules thereof. This is our order (*samājnāpanā*). The witness here is Chief Minister and Grand Usherer Ravigupta. The date: Samvat 435 second Pauṣa (intercalary month) śukla divā 5.

XXIII

Hail! From Mānagṛha, a great devotee of gods, Mahārājā Vasantadeva meditating upon the feet of Divine Father Mahārājā Śripāda with clear fame blossomed through knowledge of holy men, discipline, mercy, gift making, cleverness, virtues and glory, enjoying all health, issues this decree to the four offices and others . . . after duly enquiring of the health of all the families and the chiefs of the village of . . .

Please know this . . . I . . . Lingvala . . . Kuthera . . . to the office . . . Bhattaraka . . . theirs . . . in the tasks . . . I also . . . theirs . . . have freed . . . whoever of my servants getting livelihood at my feet transcends this order and does otherwise we shall take severe actions against them. This is our order (*samājnāpanā*). The date: Samvat 435 Āsvayuja śukla divā 1 and the witness is the Chief Minister and Grand Usherer Ravigupta. The Brahmungi Mahiśila is administering the area.

XXIV

Om hail! from Mānagṛha [the great devotees of God], meditating upon the feet of his father Bhaṭṭāraka . . . Mahārājā Śrī Vasantadeva, enjoying all health enquiring the welfare of the chiefs and households informs: know you, devoted to the Gods . . . to the east of your village . . . from the height of the mountain to south western place . . . from the path to the west royal land . . . to north west, Hāragung peak . . . to the east . . . to our dear sister who is blessed with a long life . . . by Jayasundarī . . . for the enhancement of merits of our divine father who was so much devoted to God and her own . . . the west . . . for the repair of a water conduit . . . five . . . donated . . . the dūtaka here Sarvvadandanāyaka Mahāpratihāra [Ravigupta] . . . administers. The date is Samvat 435.

XXV

. . . The office should not cause slightest inconvenience. Kūthera and . . . offices, both, will have no jurisdiction. Knowing this, you will from this time onwards, will contribute all dues, and as before obeying all orders, and with no worries you will live in happiness. The dūtaka here is Chief Minister and Grand Usherer Ravigupta, while the date is 449 first intercalary Āṣāḍha, bright fortnight, and 10th day.

XXVI

Om hail! To the great sage Vaisampāyana with devotion . . . on Pauṣa śukla, (bright fortnight) 3rd day, while King Vasantadeva was reigning, Yājnika (the man engaged in sacrificial ritual) Viprasena, and Brahmana Dhruvasena for the Karaṇa worship of the Lord who composed the Vedas donated in Dakṣinakoli village lands 200 bhūmi yielding mānikā 150 according to the measure of Vrihika. Similarly Brāhmaṇa

Vriddhisena donated piṇḍaka mānikā 7 in Pingkulaka place (pradeśa) for garlands, and Yājnika Vedabhaṭṭa also donated 40 bhū with 12 mā as the yield (piṇḍaka) to be realised as tax.

XXVII

(Levi read from the 9th line)

1. . . . . . . with restrained soul . . . . . .
2. . . . . . . homage to with wisdom . . . . . .
3. . . . . . . released from physical shackles . . . . . .
4. . . . . . . the sun shedding lustre . . . . . .
5. . . . . . . in all souls . . . . . .
6. . . . . . . like the moon in brightness . . . . . .
7. . . . . . . with this warmth . . . . . .
8. . . . . . . shining like the sun . . . . . .
9. . . . . . . by the path of Saugata . . . . . .
10. . . . . . . the master of the voice and lexicons . . . . . .
11. . . . . . . the three by you . . . . . .
12. . . . . . . supported . . . . . .
13. . . . . . . not by resistance . . . . . .
14. . . . . . . you broke to pieces . . . . . .
15. . . . . . . thus awakening . . . . . .
16. . . . . . . went off . . . . . .
17. . . . . . . the ocean of the world . . . . . .
18. . . . . . . thus by him seeing the established . . . . . .
19. . . . . . . respected for his actions . . . ever the wise . . . . . .
20. if there is anything remaining to be said, thus in the field of knowledge you have told the learning of virtues of established religion.
21. . . . . . . men had taken to atheism, by hostility of 3 kinds, this had got to be removed.
22. . . . . . . there would not be today the final order of *dharma* in the world, if you had not been the supporter of the order.
23. By preaching the Vedas you have by words and deeds from times immemorial . . . without beginning or end
24. . . . . . . how could the Vedas have existed here if you had not given the attention to compose (Mahā)bhārata.

25. . . . . . . By the purity of proofs you know the exact reality, you by your own attention caused them quivering
26. . . . . . . because of your dedication, wish for the good of the world which would have fallen out, if you had not spread the teaching
27. . . . . . . leaning only upon their foolishness constantly, the false logicians were suppressing the truth
28. . . . . . . removing them . . . these . . . no separate proof, and how that can exist
29. . . . . . . if it is not so, the cause of the end of life, there is no disappearance of which exists,
30. you alone know everything precisely in detail and there is no one else but you who possess knowledge in this world.
31. . . . . . . whether the praise or translation along with the words of praise the two are generally in practice;
32. the praise of merits according to the rule not for all living beings, and not by a single repetition in you . . .
33. You have slain vice entirely, but you have not . . .
34. . . . . . . the flood of passion . . . having washed off sensual desires, you are pure and known for this fame
35. . . . . . . if the virtues (*dharma*), desires (*kāma*), and wealth (*artha*) etc. are each kept in isolation and clean you are also guiding every principle.
36. Smritis, distinctly coming out of Śrutis in this world today, are checked no more. This was the method adopted today but this is destroyed.
37. Drinking deep the amrits (nectar) you yourself created *dharma* (religious order) etc. which was established and you became famous in the world in due course.
38. The three by your sacrifice found reputation in this world; you are the *dharma* established according to rule.
39. . . . . . . propounded the Lexicons of 'heaven' so that it became just a name.
40. Thus happening, this factor, with difficulty practised . . . the people grasped. That this could not have been possible if you had not discovered it.
41. Repudiated by those with bad thought, bad conduct and by false logicians
42. . . . . . . and in any case by these disciples of the Sugata (Buddha), but the three in you with the extended influence

of their doctrine has vanished in you, the embodiment of 3, as if like a river in the ocean all are merged in you and guided by you.

43. . . . . . . from the regulated nature of articles, the exact meaning hearing your poem quickly which is accessible to mind.

44. . . . . . . in search for pleasure and the next world, he holds high illusion immediately, away from the control of science.

45. . . . . . . in the treatise of Manu, Yama, Brhaspati, Usanas, those who framed rules of conduct for the society, much strictly to be observed, for the maintenance of the world.

46. . . . . . . not by washing the five organs of sense one by one, skilfully you have rendered it with alacrity without more to explain in respect of the fruit.

47. . . . . . . in repeating the history of the kings, since the beginning of your study, you proposed yourself to apply it case by case in a poem

48. . . . . . . and you repeated that was heard, the śāstras, you have made here with all your energies the (Mahā)bhārata, the doer of good, knower of all the religions in this earth.

49. . . . . . . Men revolve on the sea of life, they are chased by passions, and fall in deep illusion

50. . . . . . . the path of salvation you have given them in this earth and you have also dealt with the crooked distorters in this world by your good counsels

51. . . . . . . clear speech, by compassion, by your intelligence ever used to the good of others.

52. For the good of the world you have exposed to view Bhārata Oh! doer of good, all the learning of this world.

53. You are aware of the various laws; you are the knower of the works of speech, the unlimited truth, peace, passions and other faults

54. . . . . . . You, who want to do good of others destroy all this network of illusion like the Sun destroys darkness.

55. You know how to employ the subjects, each one by one, you have each one maintained them under care; for this reason you are thus the guardian. By clear knowledge, by definiteness, by faultless discretion

56. you have taught in the world and by that teaching, as if

mutually alternating image, due to the triad of sacred words

57. and with subtlety, the Being comprehensible only with much difficulty, such as he the God, even though stationary, embraces the whole world by his body and even beyond the judgement of learning his origin remains unknowable even to past

58. sages, who by their āgama meditate upon the essence of the reality, again in his form of profound learning, in his absolute purity, and his steps, forming the weak links of the world, are not to be excelled in any manner.

59. The Ātman cannot be expounded by any other person save you, no second person can do it.

60. As you are seated as the base or prop, you are separate but yet not isolated because of no special form of yours but due to ever lasting moral laws and

61. ever due to nature looking separate, and yet he is not so for all times; since he is not connected either with the process of destruction or production of the world. He is stationed in this earth as if he has enveloped

62. the world but he possesses the mobility to go everywhere, he is consciousness in spirit. He is also assuming the category of form. Mobile yet immobile,

63. all these surround him in mystery. Who else in the world except yourself could expound (this) phenomenon?
Delighted and laughing, breaker of evils, judicious, destroyer of evils, pacifier

64. of universe, learned, master of speech, possessing excellent intellect, mind free from attachments, the words that I spoke may follow you always.

65. By you who crushed the fear of the world,
who destroyed the mass of ignorance,

66. who stood to the end of what can be learnt, who has crossed the frontiers of knowledge, the other world was liberated by you with that essence,

67. from all evil passions, like the sky with dispelled darkness as the sun shines.

68. You have qualities, personality and discretion and you have separated yourself from the cycles of birth, comingled with all the five subjects in their entirety.

69. You are so discreet in language. As the thick clouds of illusion spread in the world you dissipate it.
70. The deviation of the world is not without destruction and
71. you shine like the moon in the firmament.
And I have also wished to follow you with acclamation or praise to you as you have broken the chains of the world, you who are devoid of darkness and without passion and dust, you who are the most ancient and great.
As well as I can promote my very feeble voice.
72. However small an effort it may be, the words here, you make use of as treasure in favour of my father.
73. The hymn of the blessed Dvaipāyana has been composed by Anuparama.

XXVIII

Samvat 452 . . . Brāhmaṇa Puṇyagomi meditating upon the feet of the Chief Minister set up a terrestrial stone modelled like the Earth and donated 30 mā of paddy as the produce to be realised for its maintenance.

XXIX

Om hail! From Mānagṛha Bhaṭṭāraka Mahārājā Vasantadeva, ever ready to protect his subjects, enjoying all health addressing Brahmanas, chiefs and households enquiring of their welfare issues this decree. I have executed in writing in the name of Kuthera office and document writers . . . five sins . . . prohibiting their entry into . . . village and in accordance with the request of the Chief Minister (sarvvadaṇḍanāyaka) and Grand Usherer (secretary general of the Palace) and along with the same Sarvvadaṇḍanāyaka Mahāpratihāra Ravigupta and Mahārājā Mahāsāmanta Śrī Kramalīlah we have made this grant. Therefore if anybody including those who live by their service at our feet enters the village by transgressing our orders to meddle in the affairs arising out of written deed or if he does so with a view to investigate or cause to investigate cases involving five great sins, him I shall not tolerate, knowing this you our subjects rest assured and live happily; the villagers are also told that as the royal treasury is liable to be depleted, the two offices are granted lands in respective villages, in their western part, each to Sollādhikaraṇa 6 bhūmi piṇḍaka 2 mānikā, and to Kuthera 1* mā. The witness here is Sarvvadaṇḍanāyaka Mahāpratihāra Ravigupta, while Brahmuni, usherer (man of the doors of the Palace) i.e. Pratihāra Bhavagupta was conducting his works (administering). The date Samvat 454 Jyeṣṭha śukla divā 5.

As the Pāsiṅkhyo inscription has more or less the same content, the above translation will hold good for it also.

XXX

Om Samvat 455 Chaitra śukla (bright fortnight) divā 10. Here in the area of Lord Paśupati Pratihāra Dhruvasangha Vārta donated lands at a place south of Yupagrāma, 400 bhūmi piṇḍaka mā 400 for kāraṇa worship and occasional repair of five *liṅgas*, Bhadreśvara, Nātheśvara, Śubheśvara, Sthiteśvara and Ravīśvara, all set up by himself, for the enhancement of the merits and mercy of his parents and himself. The grant was to be placed in the care of a charity board (Goṣṭhi) consisting of his own relations.

XXXI

Divine Mahārājā Mānudeva is reigning . . . granted . . . so that the kāraṇa pūjā of the Lord might be performed with all its prescribed paraphernalia . . . in the reign of the pure minded king Manudeva, by name, become awakened by the grace of the lotus of his feet was set up with proper rites a wonderful image of Śambhu having great qualities . . . glittering with the excellent *maṇi ratna* i.e. first rate ornament . . . with enormous wealth enjoying kindly heart.

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*The conjecture might be correct.

XXXII

Om Samvat 460 Jyeṣṭha śukla 8 Bhaṭṭāraka Mahārājā Vāmanadeva enjoying a reign of hundred years it is hereby informed that the following lands have been specified as Lord Vāmana's.

In Lendu area bhūmi 100 and piṇḍaka mā 50 . . . in Subrunkuo area bhūmi 40 piṇḍaka mā 26 . . . in Śatammi bhūmi 10 piṇḍaka mā 4. In Gamma bhūmi 10 piṇḍaka mā 4, *Minko bhu 60 pi mā 50 bhūmi 5 pi mā 3.* (This italicised expression occurs at the end in a different style by a later engraver.)

XXXIII

Om! There is Ābhirī (the female of Ābhira), wife of the son of Paramabhimānī, and famed for her good qualities, she set up in a temple of Śambhu, a *liṅga* having the name Anuparameśvara, by her son's permission in order to enhance the merits of her departed husband and on a sacred day she lavishly presented gifts to Brahmanas. On this day she also created a permanent endowment of land and offered ornaments which covered the *liṅga* and this was also to provide for the daily worship of the Lord Anuparameśvara for his bath, worship, sandal paste, incense burning, offering of articles to him, as well as for requisite repair work from time to time. The Ābhirī Gominī, dear to her husband as life, in order that merits of the departed soul may enhance, also wishing well-being of her own issues Bhaumagupta and others, all enjoying long life, health, prosperity. She donated 2 plots of land in Vemagrama on bank of the the river Swayapu, ploughed pāropita. This day Samvat 462 Jyeṣṭha māse tithi 2 (there is no fortnight).

XXXIV

Om hail! This day, 467 Vaiśākha śukla 15 (full moon), while Bhaṭṭāraka Mahārājā Śrī Rāmadeva who enjoys a reign of more than hundred years, let it be known Mahārājā Mahāsāmanta Śrī Kramalīlah is here in all health. In this time Mānamati had made a grant of land in Śālagambi kṣetra yielding mā 28 to Lord Nātheśvara in the place known as Domagrama. In the same place another plot yielding a produce of mā 28 was given to Khuḍusvāmi (belonging to Pāśupata sect).

XXXV

Om! Good wishes . . . Let it be known that Bhaṭṭāraka Mahārājā Śrī (Rāma)deva is ruling more than hundred years . . . and let it be known in this time (the image of) Lord Āryāvalokiteśvara was set up. The merit obtained from this act performed by the great devotee Maṇigupta with his wife Mahendramatī will go to make all the living beings of the world including his parents obtain all kinds of enjoyments . . . for the bliss of all comprehensive knowledge.

XXXVI

The master of all but never indulging in harmful activities against others, himself handsome but never boastful of his beauty, rich, brave and given to forgiveness, generous but never exhibiting vanity of generosity such was Mānadeva's daughter's son who equipped with the heap of good qualities, and he, by name, Bhāravi, created a glorious object on Samvat 472 Phālguna śukla di(vā) 12, which is a water conduit giving pleasant extremely tasteful cold and clean water.

XXXVII

(A considerable portion of the stone is damaged) . . . should know . . .

I am pleased to issue this order on stone . . . as requested by the Chief Minister Śrī Bhaumagupta. If anyone tries to disprove this order, I will not tolerate him . . . All grants made by me or by my predecessors are to be preserved. The witness is the Grand Usherer and Chief Minister Śrī Bhaumagupta. The date is 479 Vaiśākha kṛṣṇa 12. (A new passage starts from here.) Half . . . half adjoining stream named Pan . . . half south of Bunlu stream, again Midicho to the south, again Kharhicho, again from . . . south of Tegvala etc. (one cannot construct any meaning out of these disjoined words, but they are probably demarkation of boundaries).

XXXVIII

Om! Best wishes! From Mānagṛha, the divine king Bhaṭṭāraka Mahārājā Gaṇadeva, enjoying all health, addresses the peoples of Tegvalagrama (village) in Sitaṭikātala after duly enquiring of their welfare and paying compliments. Former kings have favoured you by preventing men of the offices of Kuthera and Śullya from entering your village. Now as advised by our Chief Minister and Secretary General (mahapratihāra) Śrī Bhaumagupta we have also declared entry by men of Lingvala and Mapchoka banned, even through the medium of investigating (i.e. to handle cases of) 5 crimes and thus all the four offices will have no access. This royal favour has been endorsed through a proper order (*sthitipaṭṭa*) and understanding this, and as you followed previous orders whenever brought to your hearing, in the same way practising as ordered (abalaganaparābhutvā). You will live in complete assurance of happiness and at ease. The future kings in our dynasty will also respect this order thinking that it has been an act of extreme pleasure done by superiors and religious teachers. The witness here is Babhruvarma, and Brahmuṅ Prasādagupa Vārta is exercising his position here. The date is Samvat 482 Śrāvaṇa śukla pratipadi (first day of the bright fortnight of Śrāvaṇa).

(The following five inscriptions have the same content including the date except that the name of the village differs from one to the other, and arrangements of letters are also differently made without disturbing the content. They are also situated in one area Sitaṭikātala. We do not reproduce the text. Their numbers here would be counted serially, 39, 40, 41, 42 and 43 as XXXIX, XL, XLI, XLII and XLIII. The next inscription would number XLIV.)

XLIV

Svasti from Mānagṛha—Divine Mahārājā Śrī Gaṇa(deva) Kuśali asking welfare of the Brahmanas and with them the families of the village: let it be known to you the chief minister and grand usherer (Secretary General) Śrī Bhaumagupta having told us . . . we have ordered the offices of Māpchoka and Lingvala not to enter your village . . when . . . they bring . . . they will be allowed . . . for the eternal continuance of this favour, we have executed the charter on stone, with this, the favour has been granted to you . . . knowing this . . . you will live in confidence and enjoying happiness. Kings who will follow us, who are used to respecting the meritorious actions of the sages and kings of old days will maintain them in the best manner. The dūtaka here is the chief minister and grand usherer Śrī Bhaumagupta. The date is Samvat 485 the month of Kārtika, bright fortnight and 12th day. The administrator of this area is Rajaputra Vandhujiva.

XLV

Oh Lakṣmī, our husbands, look at them, they are in a pair but look as one and not attached as husband and wife, one hand catching hold of a trident and another Sarnga, a club. Each could accomplish singly anything and (just think what would appear difficult to them when they are combined) abandoning, their separate identity of images . . . my friend, such are our husbands, saying this Pārvatī had cast her glance at Śiva, the enemy of the God of Sex. In this fashion I ever salute the God, half Śiva and half Viṣṇu. This day, Samvat 487 Prathamāṣāḍha śukla (first part of the intercalary month) during the timeless reign of Bhaṭṭāraka Mahārājā Gaṇadeva, meditating upon the feet of the great devotee of the God, Bhaumagupta, he who knew propriety of conduct i.e. modesty, who loved to be given to ever performing clever works, born in high lineage, rendering meritorious deeds for the enhancement of virtues of his departed parents as well as of himself, such Svamivārta, set up an image of Lord Śaṅkara-Nārāyaṇa, the cause of the origin, maintenance and annihilation of the entire universe, and who has neither beginning nor end. He is the teacher of the three worlds, repository of all good deeds to whom are tied the regulated results of the wealth of virtuous men, who bears the whole world with its various forms. The devotion of peoples of pure mind to him does not go without benefits. Different people have different kinds of devotion to God; in order to remove any wrong notion of partiality from those suffering from prejudices, Murāri (Viṣṇu) and Iśvara (Śiva) have assumed one form, half and half, from both, like the autumn cloud appearing dark and white in complexion. Those freed from vanity who daily perform acts of piety intended to cause happiness in both the worlds attain by their good deeds, regular well being here and then have place in heaven. Surely the sinners have a downward course, and the virtuous go upward. Knowing this with steady and enlightened mind and adroit in the use of rituals for the seen and unseen, this Vārtah (the royal officer) enshrined the half Śaṅkara-half-Nārāyaṇa image with devotion for attainment of merits.

XLVI

From Mānagṛha Bhaṭṭāraka (worshipful) Mahārājā Śrī Gaṅgadeva meditating upon the feet of his father enjoying health addresses the people of Tunchatchatu village led by the Brahmanas . . . men . . . after due enquiries of their welfare 'Let you know the Sd MP Śrī Bhaumagupta having advised me

I have given you the favours herewith mentioned through an inscription on stone . . . you are freed . . . no one should interfere . . . the Brāhmaṇas also . . . Those who get their maintenance from the state will not take away these privileges . . . lands granted . . . 80 . . . should be done. Any one transgressing this rule will not be tolerated . . . Here the witness is the servant of the crown Vṛṣavarmā. Date: Samvat 489 Śrāvaṇa śukla 12.

XLVII

. . . Let the cause of the end and creation, pillar like, young . . . Let God Śiva fulfil our desires. Ever famous for character, influenced by good qualities, born in a family which has obtained position, such men also find that their life is useless without fame additional. Seeing that the happy people have attained happiness by means of meritorious deeds also in the next world, who is there a fool who is not anxious to perform actions earning fame? Bhāravi saw the results of fame and then realised that the human life was momentary and therefore he was engaged in earning merits. Now Bhāravi built a water conduit as an object of fame for the enhancement of the virtues of his parents and of himself. To perpetuate his munificence he made a grant of land in the south west of Yupagrama, yielding 50 mānikā and paying as piṇḍaka 20 mānikās as the measure per unit. The date is Samvat 492 Vaiśākha śukla divā 13.

XLVIII

A prince by name Vajraratha in the south (migrating) from the other country . . . A collateral of his, at the confluence of Vāgvatī and Maṇimatī, had set up statues of mother Goddesses made of earth, but they, in course of time, decayed, and their hands and legs broke and fell; seeing this, the extremely virtuous Babhruvarmmā by name, was anxious to restore the images of the mother Goddesses and was engaged in this task . . . as time has it he was taken away to heaven to enjoy fruits there and the work remained uncompleted and now Deśabhaṭṭārikā, the mother of his brother's son, who was himself a great devotee of Viṣṇu and ever engaged in religious duties, and she, a devotee of her husband and virtuous lady made the *mātrikās* (mothers) on stone with a view to enhance the virtues of the late Babhruvarmmā and her parents and husband, and of her own self, and also of their eternal heavenly abode.

Note: Although the inscription talks of Matrika but here the lines inscribed are on the pedestal of the seated Divine couple Uma-Maheśvara. The date is Samvat Varṣaśata 495 (without particulars).

XLIX

. . . Let happily and slowly walking Vāsudeva protect . . . his form, . . . he quells the fear of the world, he ever lives victorious, and origin of the millions primary creation with diffused fame, embodiment of all virtues, firmest and again becoming like an atom and faultless having passed all phases (kalpa) of time . . . thin . . . suppressing the *raja** quality and who is the base of all virtue for all times, the sacred place of the world and enemy of the God of love (smarari), Śiva is also there. From Mānagṛha meditating upon the feet of his father, like the fame ever hoarded clear moon's rays, the banner of the Lichhavi dynasty, Bhaṭṭāraka Śivadeva enjoying all health issues injunctions to the elders and householders of Thanturi draṅga, a market centre, within a flourishing town asking of their welfare: let it be known to you that earlier kings granted to you the status of a draṅga having been pleased with this . . . with your work that in respect in collecting revenue out of small deer (*malla*) the authorities should not accept more than one Kārṣapaṇa, now to confirm the same I have been pleased to issue this order by being advised by my Chief Minister and grand usherer Śrī Bhaumagupta. The dūtaka is mahābalādhyakṣa (commander-in-chief) Kulapravīra and the date Samvat 512 Jyeṣṭha śukla 10.

*There are 3 *guṇas*; *raja* is between modest and immodest.

L

Hail! From Mānagṛha, with unbounded fame and ever meditating upon the feet of his father, the banner of Lichhavi dynasty, Bhaṭṭāraka Mahārājā Śrī Śivadeva enjoying health . . . inhabitants of . . . the households along with their chiefs, orders after due enquiries of the welfare. Let it be known to you here in Stharu dranga . . . returning after the sale of fish one pu(rāṇa) . . . by reducing the excise duty, for a load of Kāṣṭika[1] fish . . . 3 paṇa on a load of the *bhukkundikā* fish, 10 *bhukkundikā*[2] and 3 paṇas for a load of *rājagrivā*[3] fish and for 10 fish of that variety 3 paṇas and the same for another kind of fish (. . . atsyabhāraka) . . . 3 paṇas for a load of mukta[4] fish . . . 50 white chalk for this item . . . widespread fame . . . in regard to this act of pleasure . . . previous kings had blessed you and we have reaffirmed our desire to continue, and to make it a long time grant, I have executed the order on a stone (*Śilāpattaka*) . . . the future kings should think that the grant coming as it does from meritorious teachers, and themselves used to maintain such royal actions should help in preserving them . . . the witness here . . . Vaiśākha śukla 5.

LI

(The upper portion consisting of 12/13 lines is not readable, while the rest also are partially damaged).

This favour created by us . . . if anybody himself destroys or causes to be destroyed he will face punishment . . . The future kings in pursuance of our desire . . . that they should help in preserving what was created by religious teachers will obtain the bliss of doing good work, also . . . blissful result of a grant of land . . . , and they will comfortably live in heaven . . . any deviation from the virtuous path will land them in the hell . . . the witness . . . na Gomi. The date is Samvat 515 Phālguṇa śukla 13.

1. Appearing like a thin branch of tree.
2. A special variety.
3. A fish variety having a nice neck.
4. Slippery perhaps the present variety known as 'buduno'.

LII

(The stone as a whole is much damaged. A few lines in the beginning are missing and so are letters in the margin of both sides except in few cases) . . . banner of the Lichhavi dynasty . . . enjoying all health Makhodulum . . . (the boundary is determined, but damage on the stone does not enable us to know much about different spots) . . . enquiring about their welfare . . . let it be known . . . the king has been pleased to extend this favour . . . our servants are prohibited to interfere.

LIII

Hail! From Mānagṛha, the banner of the Lichhavi dynasty, Bhaṭṭāraka Mahārājā Śrī Śivadeva equipped with many and different qualities, full of health, addresses the inhabitants and families of the village of Gungdimaka along with their chiefs asking them of their welfare. Let it be known to you that as advised by Śrī Sāmanta Amśuvarmā whose rays of fame had enveloped the wide sky, who wears dazzling brightness in his lotus like feet, looking radiant by the lustre of the gem at the head of the feudatories bowing down to him, I have issued this injunction highly respecting his wishes and feeling sympathy for you I have executed this stone charter to confirm the old grant . . . this will deal with the area specified where the entry of soldiers and spies has been banned as it enjoys the status and dignity of a *Koṭṭa* (fort) and you are allowed to settle and cultivate the lands, and you know that this privilege was extended to you by our respectful forefathers and boundaries determined by them, your ancestors all obeying royal orders and respecting and worshipping them had enjoyed this. You are hereby told that to its north east and then lower down the land is exchanged for the lands of the South royal house and Pundi royal house and merging them with those already in your possession, we have bequeathed with loving heart, the present *sasanam* (decree). The privilege will extend to charcoal, *chakra*, a medicinal plant and pine wood pieces brought from the forest. The boundary runs in the east, through the ditch of Srobhoparikhā and

Bhwankhā . . . of the river Vāgvatī . . . the village (no sense can be made out of damaged letters though few but at vital places) . . . as of olden days you will not sell potherb (chilakam) and even unknowingly the two articles are prohibited for sale . . . you are exempted in regard to the charcoal made out of the fallen trees brought from one's own forest . . . anybody selling less than 40 pine wood pieces will (be dealt with) by the authorities . . . for the use of our collaterals whoever live outside the Koṭṭa, wood pieces will be picked up from your Koṭṭa . . . as far as the door. The boundary of the village from the west to the south of the village as far as the forest of the Dolāśikhara (Changu ridge), thereafter the bridge of Udalmalaka, then all unploughed land near Sātuntidulchhilāgṛha, then the confluence of the river Burdumbradul, to its north, following the Maṇimatī and onwards along the road to the hermitage of Bhāravi Śramaṇa (a Buddhist monk) and east from here . . . the source of the watershed, then going through the bridge of Ripsingko, then through difficult passage over rocks and torrents of Projnambu, Prongniprang and Prongprbang as they join, thereafter upto the foothill, then east of the river, the water source of Bilhinkho, along the top of the hill, then southward along the Bihling avenue coming to the waterfall, then reaching the stone of the avenue, the bridge, pine trees, and the waved leaf of a fig tree (Fiscus Infecto) and thus according to these the boundaries have been fixed in this fort area. None of those who live on the blessing of out feet or any other person disobeying the order does otherwise to cause you even the least pain, I shall not tolerate him. All future kings who respect the contributions of their predecessors, will act upto this injunction, because in their own time the grant of land had been made by Sagara and other kings, but while making grants it is made clear that whoever makes a grant obtains his share of happiness and for 60 thousand years he will enjoy the fruits in heaven whereas the destroyers and those who order destruction of the granted land will be in hell in the form of an insect . . . (The last line is totally damaged) the witness . . . Vārta.

LIV

Hail! From Mānagṛha with increased welfare, and qualities without parallel . . . (meditating upon the feet of his father and banner of the Lichhavi dynasty) Bhaṭṭāraka Mahārājā Śrī Śivadeva enjoying health . . . after duly enquiring welfare of householders of the village led by their chiefs orders: Let it be known to you that as advised by Amśuvarmmā, the High Feudatory who was bowed by other feudatories kneeling down, and who possessed wide untarnished fame, I have created to give to you this charter inscribed on a stone highly influenced by his (Amśuvarmmā) glory and as an expression of my compassion for you. The charter enjoins on the salary holders and officers of Kuṭhera department to enter this dranga only to collect three items of revenue . . . Lingvala and Śulli also were not to enter to perform their function in relation to five crimes. This is our favour. You are hereby exempted from the tax on garlic and onion and to make the concession permanent I have executed the deed on this stone plate. People who knew this and others who derived their livelihood from our feet and yet others also are debarred from interfering with this. Anybody transgressing our order will not be tolerated. Future kings who are used to maintain what previous kings, their religious teachers, have created are asked to protect them. This is our order (samājnāpanā). The witness here is Rāmaśila Vārtah and the date is 516 Vaiśākha śukla 10 (10th day of the bright fortnight).

LV

Greeting from Managṛha. His numerous virtues illuminate his fame; meditating upon his father's feet he is the banner of the race of the Lichhavi family, the divine king, Śivadeva, in good health addresses to the households of the village of Mākhopringsatala dranga, with chiefs in the front after good wishes and makes known this: As advised by Śrī Mahāsāmanta Amśuvarmmā, an illustrious personage of immaculate and vast fame, who through his heroic valour, conquered the power of the enemy camp and in response to his weighty advice and through compassion for you, I have banned the entry into the village by Kuṭhera office holders except for the purpose of collecting three taxes (i.e. Bhāga, Bhoga and Kara); their entry is banned also in cases of deciding disputes relating to documented gifts or sale deeds or the written documents for which gifts are sanctioned and to handle cases of the five crimes. Such is the favour bestowed on you.

And now that as it is known to you, nobody including those attached to my service, or the others, must change anything of it. And whosoever infringing my order would destroy it or cause to destroy it, I will absolutely not tolerate him. And the kings to come, they also considering that the gift is important being vested by teachers of traditional laws must observe it. This is what I had to make known (iyamājnā).

The delegate here is Bhogavarmmā Gomī. Date: year 516 Jyeṣṭha śukla (clear fortnight) 5th day.*

LVI

The inscription has more or less the same text except that instead of Mākhopring satala dranga, here we have Khuprin grāma (village). The adjectives applied to Śivadeva and Amśuvarmmā are also similar but the Kutumbinah are said to have inhabited in the village of Khupring. The date here is 516 . . . śukla divā 5 and the dūtaka is Bhogavarmmā Gomī.

The inscription seems to be the exact replica of the preceding one. But the text is inscribed in 18 lines, the last of which is partially damaged. The Golmaḍhitol (Bhatgaon) inscription has only 15 lines for the same content.

LVII

This inscription is of 15 lines but contains matter as it is in the above inscriptions.

Hail! From Mānagṛha possessed of great, clean fame, full of unequalled qualities, the banner of the Lichhavi dynasty Bhaṭṭāraka Mahārājā Śrī Śivadeva enjoying health addresses (samājnāpayati) . . . village households led by their chiefs living in the village of . . . issues this charter after due enquiries about their health. Let it be known to you that as advised by Amśuvarmmā whose feet have been brightened by the gems on the bowed heads of different feudatories and whose bravery earned through the services of the people has spread far and wide and by his glory I have with a view to show our grace to you ordered the authorities of Kuthera department (Kuthera vrityādhikritān) not to enter your area except for the realisation of 3 taxes but not for (panchāparādha) five crimes, and documented gifts and sale deeds. (The remaining part of the inscription is the same as above.) The dūtaka is Vipravarmmā Gomī. The date is Samvat 517 prathamāṣāḍha śukla 12 (intercalary Āṣāḍha).

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*The translation is Levi's but I have improved on it in the light of corrections made in the reading of some more letters partly read by Gnoli, DV and myself.

LVIII

Hail! From Mānagṛha . . . admired because of glory . . . meditating upon the feet of his father, banner of the Lichhavi dynasty Bhaṭṭāraka Mahārājā Śrī Śivadeva enjoying health . . . enquiring of the welfare of the families of village. Let it be known to you that advised by Mahārājādhirāja Śrī Mahāsāmanta Amśuvarmā, commanding various knowledge and learning, for all times . . . with special discourse who had spread his multiple fame to all directions, bowed by the entire group of feudatories and together with him and with his consent, desirous of relieving distress . . . Dolāśikhara Svāmi's (Changu Nārāyaṇa) . . . this village has been endowed with the dignity of a Koṭṭa, and therefore the entry of chāṭa and bhaṭa is prohibited . . . the boundary is thus fixed: north of it following the path . . . then the temple, from there going south east reach the large funeral ground . . . to the east, the source of Tekhundul, then the avenue of Gotā field . . . in the south Dhelanti river . . . going to the west Chandreśvara . . . village . . . then to its north Dakṣineśvara, and then again the foothill, further east the channel of the water, the boundary lines are thus drawn and for a long time to come I executed in your favour a stone plate injunction to this effect. Further, all our servants obtaining their livelihood at our feet are asked not to give you even the slightest trouble . . . Nobody should disobey or cause to be disobeyed this order. Future kings should realise that the pious gift . . . was made by those belonging to the Lichhavi dynasty in due course, and therefore they should regard it as a grant made by religious teachers, and protect the same. (The name of the witness is lost but Gomī is visible.) The date Samvat . . . Śrāvaṇa māsa . . .

LIX

(From 10 to 18 lines the text is the same as in above. The dūtaka and the date are also the same. The two Dharamthali and Buḍhānīlakaṇṭha inscriptions seem to have been issued on the same day. This particular charter is addressed to the inhabitants of Pānchālikās of Ānglabakasapitā and Narasiṁha but the village or pānchālikā does not appear in the Dharamthali inscription, is missing due to damage. Perhaps both these Pānchālikās were situated near about the present site of Buḍhānīlakaṇṭha at the foot of the Śivapuri hills. The epithets used for Amśuvarmmā in these 2 inscriptions are more or less the same, although differently worded at one or two places.)

The Text:

Om hail! The banner of the Lichhavi dynasty Bhaṭṭāraka Mahārāja Śrī Śivadeva, who is the repository of innumerable good qualities like bravery, solemnity (गाम्भीर्य), discipline, prudence (नय) and knowledge of holymen enjoying health, after enquiring as usual of the welfare of village households led by their chiefs inhabiting the two pānchālikās of Ānglabakasa and Narasimha issues this order: let it be known to yo that I have passed the injunction as advised by Amśuvarmmā who fighting great battles of victories and gained thereby courage and glory to defeat and kill the enemies and whose white (untarnished) fame earned due to his hard work rendered to protect the subjects, had spread all through the directions. The charter is issued in order to do good to you, giving due weight to his suggestion (or by his glory).

The purpose of the royal order is to prevent the officers who earned their salaries at the Kuṭhera office from entering the Pānchālikās except to collect the three usual taxes but not in regard to cases involving five heinous crimes and documented gifts and sale deeds. The authorities who were posted as king's agents earning their livelihood at our feet are warned against acting against the provision of the charter. [They are here called persons serving our feet (चरणतल सेविन:)]. The witness here is Vipravarmmā Gomī, and the date is Samvat 517 prathamāṣāḍha śukla 12 (dvādaśyām).

LX

Om hail! From Mānagṛha brightened by the many merits, meditating upon the feet of his father, the banner of the Lichhavi dynasty, Bhaṭṭāraka Mahārājā (Śrī), Śivadeva, enjoying all health after due enquiries of the welfare of the households of the village of Kadung addresses with the following injunction: As advised by Mahāsāmanta Amśuvarmmā who looks like the moon in the autumn clouds and whose strength of victory has enhanced due to his quelling the many enemies and to give weight to him and expressing mercy to you I have executed the Śilāpaṭṭaka order and conferred on you this favour. For the inhabitants of your village, going from here to collect wood, grass and leaves, everywhere in the forest and then after collecting them while they go silently, the inhabitants of Pherang koṭṭa and others will not in any way deprive them of their sickle, dagger, hoe, spade, and wood and shall not detain them. If anybody knowing this transgresses this order, he will be punished according to the rules applied to breakers of the king's law. This is our command (nrpājnā). The witness is here Vārttaputra Guṇachandra, and the date is 519 Prathama Pauṣa śukla 12 [the 12th day of the first fortnight of the first month (intercalated) of Pauṣa].

[In the last portion of every charter the future kings are also requested to preserve the gift as it came from their respected predecessors. No inscription is an exception. So we find it unnecessary to put such expressions in translation.]

LXI

(Some six lines in the beginning are missing, obviously the inscription starts with 'Hail, From Mānagṛha'. This is also a charter issued by Śivadeva on the advice of Amśuvarmmā to the households of a village, the name of which is totally damaged.)

As it is . . . police outpost . . . confluence of a canal . . . south west . . . accordingly bridge . . . then following the way . . . trees of Śāla below which flowed the canal . . . going along the canal . . . from there to the north, on the bank of the river . . . therefrom the waterfall to the north . . . pañchakam . . . following the southerly course . . . going towards the . . . following its nose . . . in the south the river Jnatikhun . . . (After this the usual statement that the king will not tolerate the transgressor, etc. follows.) The date is 519 . . . śukla divā 10 and the dūtaka is the same person Vipravarmmā Gomī.

LXII

(The few lines in the beginning are totally eroded. But the charter was definitely issued from Mānagṛha by Śivadeva as advised by Amśuvarmmā. The name of the village is missing, but other expressions after 'you know it will' are intact. The charter prohibits the entry of chāṭa and bhaṭa into the village which has attained all the dignities of Koṭṭa. From lines 8 to 13 nothing can be made out. Levi read from 14 onwards. Gnoli read also from the 14th. The translation of the 9 lines from 14 to 22 is as follows: To them *malla kara* (duty or a tax on a kind of fish or deer) . . . the tax involving more than 4 copper paṇa should not be taken . . . The king has made 2 gifts, and knowing this no one should do anything, which is not supported by proof. The injunction is to be strictly observed by future kings. This is our order (samājnāpanā). The dūtaka is Vārta Bhogachandra and the date Samvat 520 Māgha śukla dvādaśyam, 12th day of the bright fortnight.

(DV has done a guess work by reading lines 4 and 5 which inform the people of the charter. But lines 6 and 7, although partly effaced, can be read. They carry a meaning prohibiting the entry of chāṭa and bhaṭa in view of the place having attained the status of a Koṭṭa. DV's guess work fits in well and might be correct.)

LXIII

(The translation is that of Levi but I have made improvements in the light of corrections made for words and expressions which he had misread.)

Greeting from Mānagṛha. His numberless virtues, he gives happiness to the Lichhavi race; the sovereign, the king Śrī Śivadeva, in good health to the householders inhabiting the village of Kurpasi as led by their elders offers good wishes and issues this order.

Know this: Advised by Mahāsāmanta Amsuvarma whose virtues like precious stones illuminate the night (darkness) of ignorance, who is always ready to prostrate at the lotus like feet of Lord Bhava, because of this means he proceeds continuously causing good and thereby earns reputation, whose powerful arms have uprooted all the classes of enemies, and on his request authorised by me, he has granted you the favour, which forbids the entry into your village of all the departments of state. For anything that will come up for consideration you will abide by the decision of the headman (*svatalasvāmi*). And for all affairs you will have one gate alone. And at the time of the opening of the gate and of the procession of the Kailaśa . . . you will have to give each fifty pieces of white chalk.

And for the long preservation of this favour the privilege has been engraved on a stone slab.

And now you know all about the favour. Therefore anyone, those earning bread at our feet or others, will not do otherwise to this favour. I shall not tolerate any such person who will destroy this favour or cause it to be destroyed, because they break rules of propriety. Kings coming in future must take care of this gift in the light of great act of merit done by teachers of moral laws and duties.

The delegate is here Deśavarmmā Gomī. The date is Samvat 520, month of Chaitra, dark fortnight, fifth day. This is the general notice or information (samājnāpanā).

LXIV

Greetings! From Mānagṛha, the banner of the Lichhavi dynasty, Bhaṭṭāraka Mahārājā Śrī Śivadeva whose fame has spead to all directions like the moon's dazzling white light, enjoying all health, issues the injunction to the households of Praṇālidimaka village as led by their elders: let it be known to you that he, whose lotus feet are illuminated by the gem worn on the heads of feudatories who had bowed down by the victories achieved in great battles by him and who appeared like an eye . . . over the feudals, such was Śrī Mahāsāmanta Amśuvarmmā, and now he has approached me with a request and knowing it he has ordered that in case of five crimes Kuthera and Lingvala departments will not enjoy entry into your village but they will enter to realise the three taxes, and for the preservation of this grant in time to come, I have executed the order on a stone plate (slab). Those who knew this and all others including my servants earning livelihood at my feet will not transgress my order or cause it to be transgressed; whoever does so, I shall not tolerate him. I declare that the king will not allow my salary holders, those who obtained livelihood as a gift bestowed at my feet, and others to do anything in relation to the subject of the charter without proof and I will never tolerate actions causing damage by those perpetrating injustice, and I add to it that the future kings should take the responsibility of protecting pious deed of their predecessors who are the teachers of moral laws. The dūtaka is Lachchhā Gomī and the date is Samvat 526 Vaiśākha śukla divā daśamyām, 10th day of the bright fortnight of Valśākha (of the year 526).

LXV

Greetings! From Mānagṛha! He, whose fame radiates because of his numerous qualities of head and heart ever meditating upon the feet of his father, the banner of the Lichhavi family Bhaṭṭāraka Mahārājā Śrī Śivadeva after due enquiries about the welfare of the households of Lembati village as led by their elders orders:

Let it be known to you within the boundaries of your land, past kings and other pious men, in order to enhance the welfare, had created specified fields, now Śrī Mahāsāmanta Aṁśuvarmmā whose garland of shining fame spreading in all directions due to his desire to have uninterrupted line of descendants has by our authorisation granted you this injunction on stone so that you may not be thrown out of these lands for all times to come.

The following constitutes the land donations in measurements specified:

to Lord Vāsudeva Brāhmaṇa Goṣṭhikā mā 20 in Siṁha maṇḍapa
to Arogyaśālā (Home for recovery of health), 200 mā
to Mādhyavaśālā, 75 mā
to Pradeepa Gauṣṭhikā, a body then charged with lamps, mā 60
to Paśchima (western) śālā (house), mā 60
to Pānīya (water) śālā (house) probably offering water to thirsty in summer, mā 40
to Viśveśvara (Lord Śiva), mā 10
to Brāhmaṇa Goṣṭhikā (Association of Brāhmaṇas), mā 10
to Pradeepa Gauṣṭhika (Association for lamps), mā 10
to Paulampānīya Gauṣṭhika, mā 10
to Malla Yuddha Gauṣṭhikā (troupe of wrestlers), mā 68
to Dhūpa (incense) Gauṣṭhikā, mā 2
to Indra Gauṣṭhikā (Association conducting worship of), mā 4
to Uttaraśālā (north house), mā 12
to Vāditra Gauṣṭhikā (a band of musical instrument players), mā 10
. . . Gauṣṭhikā, mā 40
. . . Pradeepa Gauṣṭhikā, mā 8

. . . archnā Gauṣṭhikā (worship of images), mā 2
to Dhvaja (flag) Gauṣṭhikā, mā 17
. . . Gauṣṭhikā, mā 20
to Praṇāli Gauṣṭhika (a body of men looking after the canal), mā 8
to Brāhmaṇa Sānāthya Gauṣṭhika (a group of Brāhmaṇas helping in the performance of holy rites), mā 10
to Hiddhumaśālā Gauṣṭhikā, mā . . .
to Pradeepa Gauṣṭhikā, mā 8
to Prabāhaṇa (load carrier) Gauṣṭhikā, mā 20
to Uttaraśālā (north house) Gauṣṭhikā, mā 20
to Dhvaja (flag) Gauṣṭhikā, mā 11
to Dhvaja Gauṣṭhikā again, mā 10
to Malla Yuddha (wrestling) Gauṣṭhikā, mā 3
to Archanīya (worshipful) Gauṣṭhikā, mā 4
to Indra Gauṣṭhikā, mā 6
to Pūrvaśālā (east house) Gauṣṭhikā, mā 10
to Lord Chudikeśvara's Panchalika (a body of men employed in the worship of) east of the Mānang village, mā 20
to western (Paśchima), mā 20

None should interfere in the working of the assignment as above directed and no one inflict even least injury. Any one who transgresses the rule will not be tolerated. The witness here is Pratihāra Lachchha Gomī. The date 526 Āśvayuja (Āśvina) śukla divā.

(By Goṣṭhikā the inscription meant a group of persons who bore the responsibility for the management of the work specified and expenses involved came out of the grant made by the benefactors who set up the establishment. The members of the Gauṣṭhikā were named in the grant usually, and they at times had to engage themselves in the task in hereditary succession. Goṣṭhika is spelled differently as Gauṣṭhika or Gauṣṭhikā or Goṣṭhikā or just Goṣṭhi.)

LXVI

(7 or 8 lines at the top are lost. The first part of the inscrip-

tion does not give sense as it is damaged. But *deva* might suggest Śivadeva and probably the lines earlier might bear his royal epithets. It is a gift of the village. The boundary line shows a place called Bharatāśrama, abode of Bharata. The text further states: It is Tegvala . . . then Ādityagupta's field south east . . . field belonging to Tegvala Nārāyaṇa Svami . . . fields belonging to Tegvala Pradeepa Gausṭhikā—thereafter south west and east, fields of Vipanchālikā western side of the southern hill. The charter is issued from the palace of Mānagṛha and testifies to a grant, either of land or immunity from the entry of offices.

The inscription further says at the portion readable: The boundary is thus fixed. No one, including those who earn livelihood at our feet, will do otherwise to our gift. If they disobey my orders I will subject such people to discipline who have acted beyond its pale. The future kings will consider this as a pious gift of their predecessors thinking that they will have to respect the injunctions of the past kings. The date is Āśvina śukla 7 of the year 535, and the appointed agent or witness (dūtaka) is Rājaputra Vikramasena.

LXVII

Hail! From Kailāśakūṭa Palace. Blessed by the feet of Lord Paśupati and meditating upon the feet of his divine father, Śrī High Feudatory (mahāsāmanta) Amśuvarmā, enjoying all health and after due enquiries of their welfare . . . directs the order to the households gone to live in the village of . . . as led by their elders. Let it be known to you . . . . Mirmeli Śankara Nārāyaṇa's (probably referring to the temple deity) . . . repairing all this (The high feudatory was pleased because the villagers had repaired the temple). He is now issuing an order prohibiting the entry of western office . . . exempting from burdens of taxation . . . I have granted this privilege. None would cause slightest distress . . . This is our order (svayamājnā). The transgressor will be punished. Future kings are enjoined upon to keep the gift protected as pious object created by past kings. The appointed agent or witness (dūtaka) is Mahāsāmanta Bhogavarmā. The date is 500 . . .

LXVIII

Hail! From Kailāśakūṭa Palace, favoured by Lord Paśupati's feet and meditating upon the feet of his father Śrī Mahāsāmanta Amśuvarmā enjoying all health passes the order to all the households gone to settle in the village of Bugāyūmī after due enquiries about their elders. Please know that we are pleased with you as you have nursed to care fowls, pigs, and infant deer* and fishes, we have ordered the office of Bhaṭṭādhikaraṇa not to enter your area and knowing this you will also . . . obey this order. In the cases of dharmasankara, i.e. if one changed his usual professional duties enjoined by his Varṇa, the Royal house will itself sit in judgement, you who know this and you and others earning bread at our feet should not do otherwise by transgressing our order and I shall not tolerate him who breaks the sacred bounden duties. Future kings also need to respecting orders of their predecessors will protect them. This is my own order (svayamājnā). The witness is mahāsarvvadandanāyaka (Chief Minister) Vikramasena, and the date Samvat 29 Jyeṣṭha śukla 10. (From this inscription the new era comes into force. The usual *samājnāpanā* is replaced by svayamājnā.)

LXIX

Hail! From Kailasakuta Palace, meditating upon the feet of Lord Paśupati and favoured by his father the High Feudatory Śrī mahāsāmanta Amśuvarmā enjoying good health issues orders to all those who are to benefit from the royal grant and to those entitled by prescribed laws to receive money (paṇas), the present ones and those succeeding them in future: Let you know, everywhere in the Palace, while in the act of distributing gifts by authorities charged with this task, if it so happened that there was maldistribution and as it is my desire to avoid this situation and following the precedents laid down by past rulers I have

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*This is the translation of the word *malla* which might also mean a variety of small sized fish. We shall discuss the word in all its implications in the introductory and explanatory part.

executed the order in writing so that each should receive his share of paṇas as prescribed by past kings and no one should experience the least annoyance.

To the venerable Śrī Devī 3 pu, 1 pa; to the fire God (agni) 3 pu, pa 1; to the family deity (Kuladevatā) pu 3, pa 1 . . . pu 3, pa 1; to the temple of Saṣṭhī 3 pu, pa 1, 25 pu each to the members of the royal family, to the commander-in-chief of the army (mahābalādhyakṣa) 25 pu; to the prefect of donations 25 pu; to the elephant of the coronation 3 pu, pa 1; to the horse of the coronation 3 pu, 1 pa; to the dhāvaka (runner) gechhijākasya* 3 pu, 1 pa; to the bhaṇḍāra nāyaka (store keeper) 2 pu, 1 pa; to the bearer of flywhisk 2 pu, 2 pa; to the standard bearer 2 pu, 2 pa; to the temples 2 pu, 2 pa; to the water mechanic 2 pu, 2 pa; to the head of the pīṭhas† 2 pu, 2 pa; to the . . . 2 pu, 2 pa; to the bearer of puṣpa bhuwāka (flowers) 2 pu, 2 pa; to the drummers and conch blowers (Jyāndisankha vadayoh) pu 25; to the chief of the bhaṭas (irregular combatants) 2 pu, 2 pa; a semicircular small copper vase with a protruding mouth to carry water for oblation to the horse, 6 pu, 2 pa; to the southern gate 1 pu, 4 pa; to the main road of the village 1 pu, 4 pa; to the guardian of the main road 1 pu, 4 pa; to the western gate 1 pu, 4 pa; to the northern gate 1 pu, 4 pa; to the gate of Mānagṛha 1 pu, 4 pa; to the gate of the centre 1 pu; 4 pa; to the sweepers 1 pu, 4 pa; to the departmental heads as confidants who managed to guide during processions 20 pu, 5 pa. Knowing this the persons attached to our feet and deriving livelihood and others must not do otherwise to this grant; and the kings to come used to follow the practices of past sovereigns must conform themselves to this grant and respect it. This is our direct order (svayamājnā). The date here is Samvat 30, the 6th of the clear fortnight of Jyeṣṭha. (There is no dūtaka.)

LXX

Hail! Nepalas (people of Nepal), favoured by Lord Paśupati's feet and meditating upon the feet of his father, the High Feudatory Amśuvarmmā, with fame spread all over the world ike a bridge of the unviolated Aryan propriety, enjoying health, keeping in front the authorities of *kuṇḍa*, *sulka* and *tāpana*,* charged with the realisation of fines, custom duties and inflicting bodily injuries, enquiring of the welfare of the head of the viṣaya (province) attached to the western gate of the palace, (tadāyuktaka), saulkika (in charge of customs), and gaulmika (in charge of the military or police outpost) issues this injunction: Let you know that we have exempted the inhabitants of this village . . . going to sell objects other than iron, flywhisk, hairs of deer, musk, copper utensils, which could not be exported outside the country and then returning after completing the sale will be exempted from the payment of fines and customs, which had to be paid by them. Knowing this, and those who obtained living fixed by us (here the expression is *asmadpratibaddha jīvanaih*) and others will not interfere with our order or will do otherwise transgressing our order, I, the king, will not tolerate such people who have disregarded the royal order. Future kings knowing good actions of past kings and desiring to enhance their merit and following the actions performed by their teachers will protect this object. This is our order (*svayamājnā*). The dūtaka is Mahārājā Vipravarmmā and the date Samvat 31 Pauṣa . . . pañchamyām.

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*This is an unknown word.

†Pīṭha can mean a temple and a sanctuary. Probably he was incharge of the management of the temples situated in the palace.

LXXI

The inscription seems to be the exact replica of the preceding one except the 8th line where the name of the village *Testung* is readable. The text of the inscription is, however, spread over 17 lines, of which the last line is totally damaged, as well as the right margin of the 16th. It can be no surprise if we read the dūtaka as Mahārājā Vipravarmmā and the date Samvat 31 Prathama Pauṣa (first intercalary) . . .

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*It is a Sanskrit word meaning fire but this meaning does not fit in the context. Probably it is a tax on firewood.

LXXII

This is the last portion of an inscription where as usual the benefactor threatens to punish any one who transgresses his order and this is svayamājnā. The dūtaka is Rājaputra Sthitivarmā and the date is Samvat 31 second intercalary Pauṣa bright fortnight, 8th day. The inscription belongs to the reign of Amśuvarmā. As the upper portion is not available for reading, one does not know what was the purpose and objective of the main text.

LXXIII

Om! 31st year running in the established way, Māgha śukla 13 puṣya nakṣatra and Sunday, having been totally worn out (all from the top) due to time Lord Vishnu's golden coat of arms (*kavacha*) with the Garuḍa image and taking cue from the outline then existing, Amśuvarmā, master of men, restored the *kavacha* for the welfare of the world.

LXXIV

Greeting! From the palace of Kailāśakūṭa . . . favoured by the feet of Lord Paśupati, meditating upon the feet of his father, the . . . the great High Feudatory (Śrī mahāsāmanta) Amśuvarmā in perfect health . . . to the family members of houses, fields and other properties, paying due regards issues this notice . . . First this be known by you.

The collection of taxes on houses and fields, etc. during the month of Śrāvaṇa . . . Thus the distribution is regulated and it will henceforth be the practice for all to follow: To Paśupati 9 pu, 2 pa; to Dolāśikharasvāmi (Changu Narayana) 6 pu, 2 pa; . . . to Gum vihāra 6 pu, 2 pa; to Śrī Mānavihāra 6 pu, 2 pa; to Śrī Rājavihāra 6 pu, 2 pa; to Kharjurikā vihāra 6 pu, 2 pa; to Madhyama vihāra 6 pu, 2 pa; to vihāra in general (sāmānyavihārānām) 3 pu, 1 pa; to Rameśvara 3 pu, 1 pa; to the Haṁsagṛhadeva 3 pu, 1 pa; to Māneśvara 3 pu, 1 pa; to Sāmbapura 3 pu, 1 pa; to Vāgvatīpāradeva 3 pu, 1 pa; to Dharāmāneśvara 3 pu, 1 pa; to Parbateśvara 3 pu, 1 pa; to Narasimhadeva 3 pu, 1 pa; to Kailāśesvara 3 pu, 1 pa; to Bhumbhukkikā Jalāśạyana 3 pu, 1 pa; to the other temples, 2 pu, 2 pa; to Śrī Bhaṭṭāraka pādānam (king's feet) 9 pu, 2 pa; to Sapelāpāñcalī 6 pu, 2 pa; to Pānchālis sāmānya 3 pu, 1 pa; to the official entrusted with the care of the properties of the royal palace 2 pu, 2 pa; to the Gausṭhikās (management agencies) 2 pu, 2 pa; to him who was incharge of the donations 1 pu; to the Brahmanas 1 pu; to the staff in general pu . . . Such is the arrangement; and this distribution, nobody should disturb. Thus persevering to increase the welfare of his subjects, which goes to purify his heart Śrī Amśuvarmā bearing the title of Śrī Kalahābhimānī, who takes pride in quarrelling with the Goddess Śrī and ever thinking 'how could my subjects be happy' has drawn up this just arrangement.

Samvat 32 month of Āṣāḍha, clear fortnight, the 13th. (The identification and location of a great many of deities and viharas mentioned here are not available.)

LXXV

With ornaments in his ears and ferocious serpents throwing their breath like hot winds, which dishevel his hairs, wearing a heavy garland of human heads from which warm blood was flowing, his loud laughter spontaneous as it is, and then he wears the upper garment of elephant skin, wet with blood, He, Siva, whose body is being looked at by the daughter (Parvati) of the Lord of Mountains, may He protect.

Because it looks like a vermilion mark on the face of the earth, and the curious people do not wink in looking at it, such is the palace of Kailāśakūṭa. It is from here, that, always occupied with the work of solving problem of welfare of the subjects, he whom the holy Paśupati, adored Lord favours, he who meditates upon the feet of his divine father, this High Feudatory Śrī Mahāsāmanta Amśuvarmā, enjoying all health greets the households residing in the village of Śaṅgā, as led by their elders with this order after due enquiries of their welfare. Let you know: The material Hamhum, the twelve jars of oil, the material Kumhum, five, all these feeling that they are a source of suffering to you, I grant you from today the exemption from these contributions. By virtue of this decision you will no longer be required to give anybody materials or oil.

And the kings to come must protect this exemption order as this has been made by their predecessor kings. This is our own order (*svayamājnā*). The dūtaka is here the Chief Minister (sarvvadandanāyaka), the Rājaputra Vikramasena. The date is Samvat 32, month of Bhādrapada, clear fortnight and the first day. All these to be observed in the oil mill . . . officials are left out.

LXXVI

From the Palace of Kailāśakūṭa Śrī Mahāsāmanta Amśuvarmā, graced by the feet of Lord Paśupati, and who meditating on the feet of Bappa (father) enjoying all health addresses the following order to the present and future (officials of Matingrāma) after due enquiries about their health: Be it known to you that . . . ; now that we have repraired carefully in the temple of Matin all worn out woods constituting the doors, frames, panels, windows etc., which have been entirely destroyed, since long, because through the crevices in the layers of bricks that have half fallen a large number of the mice and the mongoose had attacked the building, and now to ensure its good condition for a long time to come, there has been thus attached as an endowment a paddy growing field to the south of the village of Matin, up till now in the crown's possession, yielding at the rate of 20 mās (measures) (producing) the revenue of 64 mās and in the south west another field yielding 6 mā, again at the rate of 20, which totals 120 mās. These are handed over to the Pānchālikās of the village of Matin. My authority herein must not be infringed (etc., as in other inscriptions of Amśuvarmā). The date Samvat 34, on the second day of the bright half of the first (intercalary) Pauṣa. My appointed agent or witness (dūtaka) herein is Vindusvami, Commander in Chief (mahābalādhyakṣa).

LXXVII

Hail! From Kailāśakūṭa Palace ever thinking of doing good to all living beings uninterruptedly for all times, graced by the feet of Lord Paśupati and meditating on the feet of his divine father Śri High Feudatory (mahāsāmanta) Amśuvarmā enjoying health addresses the households inhabiting the Chustung village as led by their elders after due enquiries of their welfare: Let it be known to them the following injunctions. In this village of yours, you have been much harassed by she-buffaloes and with a desire to remove the harassment and to have a new settlement for you we have decided to allot another land to you with the following boundaries: To the east the Chustun river, to the south the ditch, to the west the ridge, and to the north the Chupring river. On your part you will give 300 Jangas to Testung, Sulmhung and Brahmung. In case anybody commits breach of trust or causes it to be so done we shall not tolerate him. Further kings with their mind engaged in protecting the gifts of the past kings will consider this problem. This is our own order (svayamājnā). The appointed agent or witness (dūtaka) is Yuvarāja Udayadeva and the date Samvat 37 Phālguṇa śukla pañchayām (fifth day of the bright fortnight of Phālguṇa).

LXXVIII

Hail! From Kailāśakūṭa Palace, this charter is issued by mahāsāmanta Śrī Mahāsāmanta Amśuvarmā, meditating upon the feet of Lord Paśupati and favoured by the grace of his father, he enjoying all health . . . enquiring of the welfare of Pāñchālikās and the chiefs . . . satisfied with your work of the canal we exempt you . . . inhabitants . . . from the taxes on fish, young animals (deer), and pigs . . . for five crimes . . . earthen pots for sale to be treated likewise. (The rest follows the usual pattern with similar words warning king's servants not to interfere with the royal gift and asking the kings coming in future for preservation etc.). The date is Samvat 36 Āṣāḍha śukla 5. The appointed agent or witness (dūtaka) is prince [Udayadeva]. This is his own order (svāyamājnā).

LXXIX

Om hail! From Kailāśakuṭa Palace, he who does not bowhis head before other kings and is endowed with mind which has resolved to carry on the arrangement directed for others' good, graced by the feet of Lord Paśupati and meditating upon the feet of his divine father Śrī Mahāsāmanta Amśuvarmā, enquiring of the welfare of the households inhabiting Jonjonding village as led by the elders issues this order: Let you know, we are pleased with your work in connection with the canal at Nilišālā, and we have done you a favour by banning the entry of Lingvala, horses carrying loads, uncastrated bulls (set at liberty), carts drawn by horses and oxen. (The rest is as in the preceding records), viz. the warning against, interference by royal employees and others and instructions to future kings to help to preserve the pious act.) The date is . . . aṣṭamyām and the dūtaka Yuvarāja Udayadeva.

LXXX

Om! Hail! From Kailāśakūṭa Palace.

The illustrious Amśuvarmā, who has been favoured by the feet of the divine Lord Paśupati, and meditates on the feet of Bappa (father), who having destroyed his (former) false opinions by pondering day and night over the meaning of various Śāstras (acadamic treatises), considers the proper establishment of justice his greatest pleasure, being in good health, addresses after greeting the present and future officials of the western (office) and issues (these) orders: "Be it known to you that the three lingas, viz. the divine Surabhogeśvara dedicated at the sanctuary of Paśupati by our sister Bhogadevī, the mother of the illustrious Bhogavarmā for the increase of the spiritual merit of her husband Prince Śurasena, Laditamaheśvara dedicated by her daughter Bhāgyadevī, our niece, and Dakṣineśvara dedicated by their ancestors, have been made over for the purpose of protection to the Adhaśālā Pānchālikā, and that we have favoured them by forbidding the interference of the officials of the western (office); and when any business referring to these (lingas arises before the Panchalikas, or when they neglect to do in time anything appointed for them to do, the king himself shall by *antarāsana* investigate the case. But we shall not suffer it that anyone violates this order and acts otherwise. Future kings also in the tradition of teachers of justice, should continue the favour shown by their predecessors to the Pāñchālikā. This is our own order (etmājña) and the witness (dūtaka) here is the Yuvarāja Udayadeva. On the tenth day of the bright half of the month of Vaiśākha of Samvat 39. This stone was erected at the time of the inaugural ceremony.

LXXXI

Om, hail! . . . worshipped because of favours received . . . ingratiated by Lord Paśupati's feet and meditating upon the feet of his father Śrī Amśuvarmā enjoying health . . . inhabitants of . . . led by their elders . . . informs: let you know . . . your boundaries have been fixed by us and you have been granted favours . . . (the rest is as in the previous text). The dūtaka here is . . . *ja* Śrī . . . (probably Prince Udayadeva). The date line is missing.

LXXXII

In this place a temple was built by Amṛtavarmā . . . and a slab of stone was set up . . . the wife of Śrī Kalahābhimānī, after obtaining the blessing . . . for the enhancement of virtues of her husband and for removal of her own worldly cares.

LXXXIII

Om! He had gratified those who desire any thing by the gift of his body, property, head and hands, all living beings of the world harassed by the extremely wicked powerful ruler of Kaliyuga, who never looked kindly to the people in general he wanted to make them happy, such a king (nṛpati) was śrimān Kalahābhimāni. Let him attain omniscience!

Even in the Kali age, he alone, possessing steady wisdom . . . by him, this, ever expanding in the world by the rays of his fame, ever running sharply, king Sri Kalahābhimāni . . . as if it entered the world and now had returned to the earth with kindness, gushing, this ornament of the Āryavāsa (residence of the Ārya monks), melted in full devoid of any consideration as to who solicits, in the form of fame, resembling the moon on the earth, because of that king's favour, always dedicated to the service of others, was caused to fall this cold water as though that channel to quench the thirst of all the world here, in the residence of venerable sages (bhikṣus).

LXXXIV

. . . Mother Jayavārtikā māna 2 well earned name . . . of ruler Kumāravijayi . . . temple . . . grants of grains, 20 mā, to provide umbrella, flowers, vermilion, lamp and playing of musical instruments and 12 manika for lamp . . . during the worship of . . . It has been notified that whatever is inscribed in this epigraph should be done at any cost within a month. The date is Samvat 43 Jyeṣṭha kṛṣṇa . . .

LXXXV

[Except the word Kirātavarṣadhara, and the statement that a palace or shrine was built long ago by Lichhavi kings but ignored by later kings' men and now left in a dilapidated condition nothing more is known.]

LXXXVI

The inscription definitely belongs to Amśuvarma. But because of the mutilation it does not give us a full picture of the charter which it is. The space in lines 3 and 4 can be filled up by भगवत्पशुपति भट्टारक पादानुगृहित वघपादानु ध्यात. The word कुलं shows that it is addressed to the people of a village Gujatung. The date particulars are there but no year. There is a reference to Chaitya bhattaraka and Jrayāna is also a reference to Vajrayāna.

LXXXVII

[A fragment of an inscription much damaged shows the words Śrī Kalahābhimāni nṛpa. The inscription belongs to Amśuvarmā's reign, but is little useful for our purpose.]

LXXXVIII

The bright half of the month of Jyeṣṭha, Samvat 45 . . . by the favour of the illustrious Amśuvarmā, this conduit has been built by Vārtta Vibhuvarmā for the increase of his father's spiritual merit.

LXXXIX

On a brick just mahā Sāmanta Śryaṁ Śu varmā.

XC

(The first line is totally damaged.)

This is an object of sacred performance presented by the great devotee (Buddhist), the dignitary Dharmapāla's wife Mṛgī, may she get virtues! In order to remove distress of the late mother, father and husband, and other living beings and for the attainment of the higher form of emancipation as well as for the repair work of the stupa of the monastery (*gandhakuṭi*) and while all this was not found all necessary the remainder was to be used to feed the *saṅghas* of the female monks belonging to chāturviṁśa Mahāyāna sect. A grant of land on a permanent basis was set aside, bhūmi 100 in western region by name Panaffum, yielding a share (pinda) of 50 mā again in the area south of the village 60 bhūmi yielding 36 mā and 600 gṛha prastha, the amount of grain measured in a pot of a particular measure called prastha [now known as pāthi equal to a little less than 4 kg].

XCI

Om! I salute the blue coloured image of Tathāgata Akṣobhya, in pleasant surrounding, I also salute to Samantabhadra, doer of good things, who bears the rays of unblemished fame.

By devotion I bow today to Śākyamuni and to the king of the secrets, Vajradhara, with Vajra in his hand and the great lotus.

I salute the Buddha, flower like *samanta*, his body covered by virtuous jewel like flower bouquets, living in Abjavatī (lotus) and always to Manjusri knower of high knowledge, Kumāra (bachelor), of steady mind and merciful.

Because he possessed great knowledge (*mahāprajnā*), he was able to pierce the dark illusion, and lives in Sukhavatī, him, Amitābha, sun of the Jīnas, together with Lokeśa, destroyer of the fear of the world, holding lotus, having reached the highest abode, possessing loving delicate heart, I salute.

XCII

[It is so damaged that the translation makes no sense. In the 11 line inscription only a few words are available to read.]

XCIII

[It is a 5 line short inscription, of which the first is totally worn away and others half damaged, the text might read 'who is here before . . . . Knowing this arrangement . . . also disappears like a crystal' . . .]

XCIV

As Vāsudeva occurs in the third line it seems to be a Visnuite record. Other informations are lacking in this much broken inscription.

This record is also a charter. The end portion is not readable but it can be suggested in view of some words that this was an injunction warning the royal employees not to interfere with the provisions of the charter and requesting the future kings to preserve the donation. The last line has 'svayamājnā' and dūtaka, but his name is mutilated and so is the case of date.

XCV

[This is a 3 line record, of which the first two are totally worn away and the third is half lost.] The third line reads: The ferocious wind of the sea gushing forth on account of the wind of deep breath could not extricate the piece of cloth.

XCVI

(The first line is totally damaged, and lines 10, 11 and 12 are partially damaged at the left margin.)

Blessed by the feet of Lord Paśupati and meditating upon the feet of his father, Bhaṭṭāraka Mahārājādhirāja (king of kings) Śrī Udayadevah enjoying all health, after enquiring about the welfare of the households inhabiting . . . issues this injunction: Know you that this agrahāra within your *tala* and handed over as a gift by Bhaṭṭāraka Mahārājādhirāja Śryamśuvarmā's feet, to the Pānchalikās for their use, all this has been also confirmed by us so that you may live in happiness. For the continuation of the privilege we have conferred on you this charter in writing. (The boundary lines are marked, but this is not so clear due to damage in stone and the rest follows the usual pattern with similar expression and words.) The dūtaka seems (some one) Daṇḍanāyaka . . . Samvat 40 Āṣāḍha kṛṣṇa 12.*

XCVII

Om, hail! From Mānagṛha . . . the illustrious lord and great king Bhaṭṭāraka Mahārājā Śri Dhruvadeva, ever devoted in heart to virtuous act in continuity and in advance with him, the illustrious Jiṣṇugupta, who has banished envy from his heart with his mature wisdom, who desires the welfare of his subjects satisfying all with respect, who is of pure conduct, who enjoys the wealth of the kingdom having sprung from a virtuous family, whose administration is praised by all subjects, who has been favoured by the feet of the divine lord Paśupati, and who meditates on the feet of Bappa, this Jiṣṇugupta sends greeting from the Palace of Kailāśakūṭa to the householders gone to reside in the villages of Thambu, Gāngsul, and Mūlavātika (main garden), and issues these orders: Be it known to you seeing that the water course (canal), which the illustrious Bh. Md. Śrī Amśuvarmā caused to flow for the benefit of your villages, was destroyed for want of repairs, and apprised by the feudal chief (Sāmanta) Chandravarmā, we have entrusted it to his own care; then he, with our permission, has repaired it for the benefit of your villages, and our villages only and that in order to ensure the uninterrupted use and traditional continuance of the benefit accruing from the same we have presented the garden also to you. Wherefore you shall collect the dues for the fields, and repair the water course hereafter. The inhabitants of other villages except of those three mentioned above shall not divert this water course elsewhere and in order to ensure the long continuance of this grant, this edict, engraved on a stone tablet, has been promulgated. Nobody, who knows this, shall alter the grant. But he who, violating this order, leads the water course elsewhere, shall certainly be punished. Future kings also ought to act in accordance with the grant made by their predecessors. Also, aiming at the garden the field is given as follows: Starting from the southern side of the village of Thambu, and to the east a plot of the garden, at the rate of twenty each and two mās, for the channel west of the water course mā, . . . east of the temple, four mās, north of Mūlavātikā, village on the site called Asinko, eight mās, . . . at the site mā 1, west of the village of Gangsul, on the site called Kaḍampring, four mās, on the site called Kankulam, four mās. This is our own order (*svayamājnā*). On the second day of the bright half of Kārtika of Samvat 48 this was announced. The executive officer or witness (dūtaka) is the illustrious Yuvarāja Viṣṇugupta.

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*The date symbols are damaged. But while the first symbol is undoubtedly 40, the latter can be 5 or 6 or 7.

XCVIII

Hail! From Mānagṛha . . . the banner of the Lichhavi family, Bhaṭṭāraka Mahārājā Dhruvadeva . . . from Kailāśakūṭa palace, with his mind devoted to sacred duties in continuity, who did not do harm to others . . . , his rule incorruptible because he adhered to virtuous social laws . . . all the world . . . his rule admired by all dwellers of the city . . . favoured by the feet of Lord Paśupati and meditating upon the feet of his father Śrī Jiṣṇugupta, enjoying health, addresses the salary holders and officers, duly enquiring of their welfare issues this inscription by announcing the proclamation.

"Know you this, the inhabitants of Māgvala village households . . . so long under our ownership, which we . . . caused the water conduit to fall . . . and prohibited the entry of . . . we made over to Māgvala Pāñchālikā as gift. (The rest is according to the last portion accompanying other charters.) Date: Samvat 49 Māgha kṛṣṇa 12. The witness (dūtaka) . . . Yuvarāja Śrī Viṣṇugupta.

XCIX

Om! body . . . himself being cheated . . . this and another three in you dependent . . . the evening of this is worth respect . . . by water, withdrawing hand, the daughter of the sea, Śrī with her Lord may protect!

Hail! From Mānagṛha his mind devoted in continuity to the happiness of the people who is the banner of the Lichhavi family, Bhaṭṭāraka Mahārājā Śrī Dhruvadeva reigning. His associate or one going in advance, with his mind dedicated to finding out a solution to eradicate the evils affecting all his people, from Kailāśakūṭa palace, graced by the feet of Lord Paśupati and meditating upon the feet of his father Śrī Jiṣṇugupta, enjoying all health, and after enquiring welfare of those people . . . gone to inhabit Giṭāpāñchālikā in Dakṣinakoli village orders: let it be known to you . . . having the mastery over discipline and learnings with his incomparable beauty, meritorious, commanding reputation, highly respected and even so he renounced dear and beneficial things. He broke by his own desire the strong enemies in this world conquering their land, because he was like this, . . . as approved by us . . . at that time with a heart engaged in showing favours to the people ever concerned such was Śrī mahāsāmanta Śrī Jīvadeva, now he brought this canal . . . busy about . . . for the good of yours and others . . . the duration of land, bhūmi . . . enumerating the produce accruing to those from piṇḍaka, you only shall collect . . . by this worship of . . . Śvarasvami will be performed and this according to rules on appointed day, you will feed the Pāncheli, the repair work of the canal should also be done before the time elapsed. This is the arrangement done on the basis of the rights of virtue. Anybody either those earning bread at our feet or others will not harm this act of virtue or cause it to be harmed. If such an injurious act was done ignoring our order, the offender should be punished hard; kings coming after us should also feel that this was a gift of virtue and therefore should protect always as their own creation done with the same motive. (The inscription is damaged in the last two lines and the dūtaka and date are missing for this reason.)

C

Om, hail! From Mānagṛha, the ornament of the Lichhavi family, Bhaṭṭāraka Mahārājā Śrī Dhruvadeva, with different kinds of high degrees of valour extended to all directions and in advance with him, from Kailāśakūṭa bhavana (Palace) the one equipped with rare qualities of a ruler and brightened all over the earth, favoured by Lord Paśupati's feet and meditating upon the feet of his father, Śrī Jiṣṇugupta enjoying health, to all those households gone to inhabiting Chhoyuṅguvisāmā-talanju village, along with their headmen, after due enquiries of their health, issues this injunction: Let you know, Prince (Rājaputra) Nandavarmā, for the continuation of enjoyment of life in heaven of his late father Rājaputra Jiṣṇuvarmā, and mother Vatsadevī and brothers, Śrī Bhīmavarmā and others, in order not to break the tradition, had built the temple of Nātheśvara, and with a view to build it and having informed us we have confirmed the grant in Talanju village . . . to the north west, the waterfall of the ridges . . . within this area we have created a Koṭṭa . . . must be maintained by you . . . dūtaka Prince Visnugupta (the date is missing).

CI

Om, hail! From Mānagṛha, the one devoted to extending kindness to all living beings, endowed with mind without vanity, and of pleasant character, the banner of the Lichhavi race, such is Bhaṭṭāraka Mahārājā Śrī Dhruvadeva and with him in the front, his associate, with pure mind employed to do good to his people, making his enemy to bow to him by his courageous influence, possessing unparalleled merits, who knew his self, darling . . . like the moon, such was Jiṣṇugupta, favoured by the grace of Lord Paśupati's feet and ever meditating upon the feet of his father, ever enjoying health, issues orders to the households living in the Nuppunna draṅga, a town with flourishing commerce, as led by their elders, first enquiring of their welfare issues this injunction: Let you know this. Bhaṭṭāraka Mahārājā Śrī Vasurāja, Śrī Mahīdeva, Śrī Mānadeva, Śrī Gaṇadeva, and our grandfather Bhūmagupta,* all these preceding kings, impelled to do good to others, had executed orders and done special favour, which was inscribed on a slab of stone . . . 12 of the articles had been given to you . . . by whatever reasons it but had gone to the possession of the royal family, now having been pleased by your helpful actions rendered, we have provided you 200† in the draṅga of Nuppunna for the daily kāraṇa worship (kāraṇapūjā) of Nārāyanasvāmi to be conducted by you, and again after exempting 1,000 as per the arrangement made by previous kings, and from the payment of all contributions such as Dankhuṭṭa, we ban the entry of Lingvala and Śolla departments; all those favours as they existed during past reigns, we have given consent to their continuation. (The rest as in the last part of the preceding grants. The last 2 lines are totally damaged.)

CII

Om, hail! From Mānagṛha . . . the pleasure of the eyes, the banner of the Lichhavi dynasty, Bhaṭṭāraka Mahārājā Śrī Bhīmārjunadeva and in advance with him, from Kailāśakūṭa palace, highly religious . . . his body graced by Lakṣmī, graced by the feet of Lord Paśupati and meditating upon the feet of his father, Śrī Jiṣṇugupta enjoying health, is directing the men and officers, of Ginung and Digbāra with due respects. Oh, let you know, we have, in Jolpring village, let a tasteful, pure, attractive and cold water fall through a conduit and for its maintenance, built a garden of pines in the land of Ginung and along with . . . ndu temple and along with Digvāra article, releasing Jolpring village pānchālikās, from taxes on cloth, we have given this privilege. For the boundary of the privileges enjoyed by concerned officials in Ginung, we have laid down the following: towards the west the ditch of Nahguñ avenue, to the north Tando's southern ditch, to the east Natidul, in the east north Kaṁsmasāna ditch the funeral ground, from there, a ditch on the road; these boundaries have been fixed, within this area none including those who earn their livelihood at our feet will cause slightest trouble whoever will do so, we shall not tolerate. Future kings also should respect the object set up by those well versed in laws and knowing that this was the work of past kings they should make efforts to protect them for a long time; we have given this injunction of authority of religions. This is our order (*svayamājnā*). The dūtaka or witness here is Yuvarāja Śrī Viṣṇugupta, the year 55 Āśvayuja śukla 5.

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*He must be the same person as Bhaumagupta.

†What the number 200 and 1000 coming later mean we do not know. They might mean paṇas or mās.

CIII

Om, hail! From Mānagṛha, he whose shining fame is brighter than the rays of the newly rising sun, he is the vermilion mark of the Lichhavi family such is Bhaṭṭāraka Mahārājā Śrī Bhīmārjunadeva, together with him, ornamented with kingly qualities and riches much . . . endowed with clear white moonlike high fame . . . gladdening the heart of the people . . . churned the enemy camp, with single mind, devoted to making his country happy, graced by Lord Paśupati's feet and meditating upon the feet of his father, Śrī Jiṣṇugupta, enjoying health, after due enquiries of the welfare of all the pānchālī households of Daksinakoli village, as led by Brahmanas and elders, issues this order: Let it be known to you, the previous king had freed you from the payment of Mallakara (tax on goats?) paid at the rate of 4 copper paṇa . . . and now we have also freed you from the payment of . . . paṇas as taxes on a young malla potaka (infant goat), and thus we have order in regard to infant . . . deer decorating, whatever remains, you are also favoured not to pay it . . . the entry of Bhaṭṭādhikaraṇa is banned . . . for other articles also they should not remember you i.e. not call you at the time of tax collection. You are also exempted from the payment of 4 paṇas in regard to work, Śaktavāṭa; . . . the palace of the temple on the river . . . male person . . . by caste Kāladhara . . . village of Daksinakoli . . . (As the rest of the lines are damaged to a large extent, no translation is possible)

CIV

May Chhatra Chaṇḍeśvara graciously protect you today! he, who burned the body of Cupid, who, stirring the primary germ which contains all the (three) fetters (guṇas) produced this whole multiform creation, the universe from Brahma to inanimate objects, who uniformly (everywhere) created the forests and the mountains, where all men live and derive their sustenance.

Hail! During the prosperous and victorious reign of the illustrious Jiṣṇugupta, the Āchārya, the worshipful Praṇardanaprāṇakauśika has given to Vārāhasvāmin, Dharma soma, Chhatra soma, and Khaddukas in the congregation of the *Mundasrinkhalika Pāśupatāchārya*, fields providing eighty manikā as shares of the produce for repairing (the sanctuary of) the divine Chhatra Chaṇḍeśvara and water conduit in -Kugrama. The sites of the fields are described in writing (as follows): In the village of Pikhu, ten mās, in Khāphnā dūlaka twenty mās, in Pāgumaka five mās, in the village of Po two mās, in the village of Khulapring nine mās, and further, fifteen mās at the rate of 20 mā and in addition there is another grant of 20 mā. All this, Vārāhasvāmin and others of the Śrinkhalika Pāśupata sect may use. This is written on the pillar . . . (The two lines at the end are totally worn away. There is also no date.)

CV

Devoted to the school of flawless laws, wise, living out of the four stages of life, varṇaśrama Āchārya Bhagavat Praṇardana, out of devotion, guide built this well protected outer fence of Mahādeva (Śambhu), who is the teacher of both gods (suras) and demons (asuras) and is responsible to break the snares of the world, while at this time Jiṣṇugupta was ruling his people by his merits and protecting them.

CVI

Om! his eyes half closed, happily as he lay restful by removing painful itching of the ear by his forefinger. Embracing Lakṣmī causes him to touch her Kalaśa (vessel) like breast and this act puts his hairs on end with delight.

Sleeping in illusion, the Lord has his body washed by the sprouting water of the ocean, and his moon like face concealed by his encompassed hand, he yawns and let this yawning give you bliss.

Greeting from Mānagṛha. The banner of the family on the throne, the sovereign (bhaṭṭāraka) Śrī Bhīmārjunadeva was reigning. His attendant, from the Palace of Kailāśakūṭa, the ornament of the lunar race, graced by Lord Paśupati's feet and meditating upon the feet of his father, Śrī Jiṣṇugupta, in good health, addresses himself to the households residing in Thencho village, after due enquiries of the welfare of the families and elders, informs. Know this: Our elder great grandfather Mānagupta Gomī had built a tank and with this in mind he was pleased to grant in generosity a plot of ground of the mountain to the north of the village, freeing also the villagers from the payment of a tax on cloth by name *Chokhparā*.

In course of time when a change of administration occurred, knowing this, the same land had surrendered to ownership of the state, and out of gratitude to our elder great grandfather, we have executed an order on a stone plate confirming the grant for eternity. The boundaries are defined thus: north east and east and top of the hill, then beneath it Gomi's lake (Khātaka), passing through this, the waterfall, to the south east Yabramkhara, southwardly along Thambidul, going along the southerly direction Surisunbatti, to the south comes a river, to the south west Sālankha, westerly a tank or ditch and along this Pahancho, thereafter Lumbancho, in the north the top of the hill, where there is a pond, upto this and to the pond again. As we are approached by you, inhabitants of the village.

In addition to the grant made we concede another privilege to you, the households of this village, special favour. In the village of Daksinakoli in case of a bull fight and for lands ploughwise we make a remission of half the payment, as for the tax on Sintu,* in the way that he who had to give one kārṣapaṇa will have to give eight paṇas, he who had to give eight paṇas will have to give four and four paṇas also on the malla tax as a concession.

And whosoever will commit a breach of this order, whether he lives on my favours or be it anybody else, who nullifies my order personally or by investigation, I shall not tolerate him. And the kings to come later because it is the order of a past king to whom he had to be grateful, and also by consideration of religious duty, will have to maintain this charter.

The dūtaka here is the heir apparent (yuvarāja) Viṣṇugupta. The date is Samvat 57 Kārtika śukla 2.

CVII

Om, hail! From Kailāśakūṭa Palace.

(Lines 3-8 are worn away and lines 9-10 are also damaged except a few words in the 11th line, the records start talking about the judicial system regarding women, widowed or otherwise.) . . . This is the system laid down, referring to the husband in the case of his death, leaving home for good (pravrajitepi), having fallen, having been unnoticed for several years, whereupon the wife due to these causes or other causes chooses another husband, in such a case she, having deviated after the usual virtuous path and taken another husband, and became a concubine, but had no issue even after this, and further in such cases, where even after taking yet one more husband, the degraded women do not bear issues, the Māpchoka department will take charge of them in its jurisdiction. This is the rule of the system by relations . . . If they die like a nun, also being admonished, the wealth declared in their name will also fall into the hands of Māpchoka authorities. Even then if there are women left, unsatisfied by lusts for men, and have lost sense of shame and are extremely villainous, fallen from their virtuous character, always sexually dissatisfied, disgusted with their first husband, still possessing sexual desire pray for men, they will, however, not be touched by Māpchoka if they bear a son. In future if these regulations framed by many past kings will be interfered with, we will not tolerate anyone responsible for this act of sacrilege. Future kings also, engaged in the task of removing country's distress, will preserve this injunction as their own. This is samājnāpanā. The date is Samvat 57 Phālguṇa śukla 7 and our appointed agent or witness (dūtaka) is Prince yuvarāja Śri Śrīdharagupta.

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*The letter after सिं looks like तु. But सिंतु may not mean anything.

CVIII

Om! Lying most peacefully and assuming attractive form in the tank, brightened by Ananta, the king of serpents, the God in the form of Murāri, who sleeps for the welfare of the world, let him grant us favours. Hail! from Mānagṛha, the one whose continuous train of thought has been to seek remedies for the national distress, who is a banner of the Lichhavi race, Bhaṭṭāraka Mahārājā Śrī Bhīmārjunadeva, such as he who reigns. Along with him from Kailāśakūṭa Palace, bowed by many kings, the image of kingly merits and ornaments, who has destroyed the gathered darkness like the enemy and compelled them to disappear as if the mass of darkness had dispelled by his widespread shining rays of knowledge, ingratiated at the feet of Lord Paśupati, meditating upon the feet of his father, Śrī Jiṣṇugupta, enjoying health, addresses the future kings of Nepal after showing due respect: Let it be known to you, the only cause of the world's creation and end, who is also a treasure of all nobility and greatness, such is Lord Viṣṇu, for his Jalāśayana image we are now satisfied with your work in pulling a large stone which is worthy of sculpturing him, sleeping in the water (Jalāśayana) and therefore we have made certain favours within a defined area in Daksiṇakoli village, where the draṅga was already divided into 4 parts. The royal favour enables all those living within the boundary of Daksiṇakoli village to wear any ornaments except *keyura* (a bracelet worn on the upper arm), *nupura* (an ornament for the toes or feet or ankle) and *padaka* (a golden ornament for the neck or breast). If there are inhabitants who are already allowed to wear the ornaments ordained by the king's charter in the past, this will be our extra favour. Any one of those living within the boundaries of the four centres of this draṅga committing crimes of theft, enticement of a married woman, murder and treason and is declared guilty of these charges, his property such as houses, lands and cattle belonging to the guilty of any of the charges and also his person will be surrendered to the royal house. But the relations of the guilty should not be subjected to the least injustice . . . This is our order (*pratimānanā*). (The rest follows the usual statement.) The dūtaka is Yuvarāja Śrīdharagupta and the date Samvat 64 Phālguṇa śukla 2.

CIX

May Lord Viṣṇu lying on the respected bed of a serpent in the midst of waters, who is beyond the knowledge of men, gods and demons as well as of those possessing considerable influence, merits and knowledge of sacred texts grant you divine happiness for ever!

Hail! From Mānagṛha, the king Bhaṭṭāraka Mahārājā Śrī Bhīmārjunadeva, the banner of the Lichhavi family, whose riches have increased and are clean, and who is mature, dexterous, such as he is reigning, and together with him, from Kailāśakūṭa Palace, he rules, and he, his legs touched, ingratiated by Lord Paśupati's feet and meditating upon the feet of his father, such is Śrī Viṣṇugupta, enjoying health, pays regards to the future kings of Nepal ... and declares: Know this, bowed by the divinities and demons ... with high favours based on merits, we have granted gladly to the Pānchalikā of Bhringara village ... who employed by us to pull a stone fit for the sculpture of a wonderful image of Viṣṇu sleeping in waters, had done such a work, which pleased us. I have granted a privilege being pleased, by which you are released from rendering forced labour called Kaṣaṣṭhi (regarding water) ... will not enter your village, also contributions to Māpchoka (the 12th line is damaged, and no definite meaning emerges with the few broken words therein) ... thinking that this can be accepted, the office ... leaving this, other matters are not to be touched, in case where one is condemned of theft, enticement of another's wife, murder and treason, crimes unthinkable, they should confiscate his share of the house, field, cattle ... anything attached to the Pānchālī or falling within the jurisdiction of the Pānchālī ... such as cattle, land and house by one's own things ... but not the shares of the other members of his family. This regulation was made by us. No relations of the guilty should be deprived of their share. We have done this favour (the rest follows the usual statements at the end). The date is Samvat 65 Phālguṇa śukla 2, and our appointed agent (dūtaka) is Śrī Yuvarāja Śrīdharagupta.

CX

Even though there is a deviation from a natural state but it is without any blemishes. Further, although because of the conduct due to difference of name, for those who are confused due to ignorance, there is no satisfaction of desires, which is only controlled by eternal practice, and with devotion, respect, act of pleasing and controlling many emotional attitudes, it is the object of all essence, which is beyond all qualities. Let such Lord Viṣṇu's feet protect us!

Like the banner of fame, the rivulet was brought here in the olden days by Bhogavarmā at the doors of the Lord of Dolā, who carried the load of the earth and who with his bow in the hand lies on the top of the mountain, then in course of time, seeing it in decay, as it passed through a rugged hillside and from a remote distance, and in the absence of resources for repair, it became noiseless and its flow completely dried up, now again Viṣṇugupta dug the channel carrying the placid water like juice of the nectar, with great labour through the cavity (kukṣa) of the mountain, in the name of his father Jiṣṇugupta, the moon of the earth.

CXI

Dedicating to the venerable, the Arya sangha of generous beauty, three jewels (Buddha, Laws or discipline and Congregation) for the use of all the peoples, and welfare of his father Priyapāla by name, the sage of the Śākyas, constructed these two, one well and another water conduit.

CXII

This is the ordained act of virtue, for the welfare of all the world, and in the name of the parents, by the monk of the Śākya order, Bandhubhadra.

CXIII

[This is a Mahāyāna statement for Lord Buddha's teaching] Dharma is the cause, so says Buddha, the great monk. Theirs is nirodha, whenever they all this.

CXIV

Because of damage the inscription becomes meaningless yet there is the line with the expression 'banner of the Lichhavi family, the king devoted to the welfare of the people'. It prohibits the two departments of state, Lingvala and Śolla not to enter a panchālika (name missing). The name of the king and date particulars are missing due to extensive damage.

CXV

Om! Belonging to the Secretary General and salary holder (vārta) Sujāta Prabhu monastery.

CXVI

Hail! From Kailāśakūṭa Palace which looks like the brilliance of the moon, cleansed by the illumination of the universe, with the clean banner of fame, furling from the top of snowy mountains as far as the sea, like the moon in the sky of the royal dynasty of the Lichhavi in this world, and as if the brave infantry marched forward and piercing with their lances and spears the horses, and elephants in battles, and the enemies just left in name, all this by his enviable valour was achieved, such was he, the king and then trying to do good to people, and by this virtue earning a reputation, which radiated in all the directions, in respect of maintaining law, economy and worldly desires, he did what did not disturb relationship between his subjects, such a one ingratiated by Lord Paśupati's feet and meditating upon the feet of his father, Md Śrī Narendradeva, enjoying health, hereby, expresses respects to the present and future kings and says: Let you know it, knowing that in regard to some articles people enjoyed benefits which had been granted, to you, we, with a mind to give beneficiary grants in return have done a favour by preventing the entry of the authorities of Bhaṭṭa and Māpchoka offices into Yupa draṅga with all its talas (valleys around) as we became aware of the serious troubles caused to the people on account of their dominant position, now who knew this, and the authorities of the two offices and others earning livelihood at our feet will not cause even the least interference and whoever disregards this order of ours, them we shall give severe punishment; and desiring that kings coming after us with their devotion to good actions, cherishing to possess royal dignity (rājya Śrī) for many lives to come and here in this birth being attracted by fame, health, happiness to possess royal grandeur; and wishing them, and always aspiring for these to feel happy also in the celestial world, their fame spreading in all directions, hoping to earn a fair name like the white rays of the autumn moon, illuminating the loftiest mountain tops, wishing clean fame and anxious that their established administrative order be stable as long as the moon and sun, and thus with no vanity that the object in question built as something in return for an earlier act of piety, and only wishing that the glorious deed of others might be protected with a sense of gratefulness to the past kings, all of them will preserve the gift properly. We have once again added a favour, that of freeing the inhabitants from Piṭaljādhikāra (some office) and this we have done thinking that we have earned gratitude and done much in that direction, we shall not tolerate those who interfere with this grant; we hope in the same way that the future kings should support it as a sacred creation of past kings to be protected with pride so that it may last long and thinking this we have executed the favour on a stone slab. This is our order (svayamājnā). The dūtaka here is Kumārāmātya Priyajīva and the date is 67 Pauṣa śukla 5.

CXVII

Hail! From Kailāśakūṭa Palace! brightened by the mass of autumn lunar light, clear and spotless, as if the Himalayan heights were cleansed by the garland of his fame, spread all over the endless firmament, and also by his polity, the courage, by his entire qualities, his own person and by his power acquired by his arms, wisdom and sense of retention of the knowledge of the sacred text (āgama), *limits of morality* and propriety by establishing an orderly society, all direction by fame, the Lichhavi royal family by his birth, the earth by the dignity of his rule he decorates them all and ingratiated by Lord Paśupati's feet and meditating upon the feet of his father, Bh Md . . . Śrī Narendradeva, enjoying health pays respects to the future kings of Nepal and directs: Please know this, the kings in the past created an endowment of the draṅga of Daksiṇakoli village, along with the villages in Sarvvatala in honour of the temples of Māneśvara and Bhuvaneśvara for their maintenance as *agrahāra* but by some reason, this was withdrawn by Śrī Bhaumagupta and annexed to the royal lands, now with a mind to respect the past arrangement, and for the welfare of our subjects, we have restored the original temple of Bhuvaneśvara in the Daksiṇakoli village along with Sarvvatala as well as the land, garden and houses attached to the same, which had been as its part and was in its possession, and the three, whose boundaries were fixed, Konko, Vilva marga, and Husprındrung villages as they were constituted as agrahāras are freed from the entry of the chāṭas and bhaṭas and are made to enjoy the dignity and status of *Sarvvakoṭṭa.* Knowing this, the inhabitants of the three *agrahāras* should continue to pay the share of crops and other taxes, as desired, and they should live fearlessly, fulfilling their duties as they heard from the king, once again, in the same way according to usual rules, they should pay regularly to the maintenance of Śivakula temple in Sitāṭi, share of the produce of lands and other taxes and knowing that this draṅga with Sarvvatala villages has been exempted from payment, you should not feel humbled. You will also promote mutually existing love, and tied together by affection . . . by men protecting the two including the tala ever . . . ever . . . (The rest follows exactly the passage at the end of the preceding record.) The dūtaka is Kumārāmātya and the date is Samvat 67 Bhādra śukla 2.

CXVIII

Samvat 69 Jyeṣṭha śukla 7 while Pbh Śrī Narendradeva ruling more than 100 years, this is issued for Chuhuṅgapedyā . . . south of Napriṅ grāma (village) there is a canal, south west of it a land . . . wife of Brāhmaṇa Viśvasena, an inhabitant of Salankā, Suvarṇa Gomi, created an endowment, yielding 7 sources of income as gift of the Commander-in-chief had been inscribed with witness Rāmasvāmi to make a grant to Pāśupatāchārya *Dakṣiṇatiluḍaka* and then, he made it over to Dānaśrinkhalika Pāsupatas for the treatment of the sick.

The annual share of the produce as assessed was at the rate of 20 paddy mā 14 pu(rāṇa) 7, the job to be performed from this . . ., from the same field, which they received . . . paddy kuḍā 1 Gichchhija, Nāmilagati, Vāhikagupta . . . inhabitants of Sarikā, the minister Bhagavatchandra, Chandaka living also there, are witnesses here, and this is to be known that they are appointed in Chuhuṅgapedā with the enchancement of wealth (i.e. the lands granted fell within the boundary of Chuhuṅgapedā).

CXIX

(Lines 1 to 10 unreadable due to total damage.)

. . . Graced by the feet of Lord Paśupati and meditating upon the feet of his father, Pm Bh Md Śrī Narendradeva, enjoying health all . . . salary holders . . . officers . . . coming in future . . . duly as . . . king enquiring of their welfare issues this instruction: let you know . . . Navagṛha . . . having been raised to a higher status and dignity (a fort or townlet) . . . we have banned the entry of chāṭa and bhaṭa and this is our gift to you; now all of you knowing this, officers with rights, whether those whose salaries are tied to our favours and other officers but everybody trying to respect our wishes will not enter Navagṛha and cause even least trouble there. If our orders are disobeyed by anyone, and do otherwise or cause it done by others we shall mete out the same treatment to him who does not obey the king's orders. Future kings, whose intention is to earn good name for having ruled their subjects well and who feel that this act is their wealth in this world for the accumulation of happiness, long life, health and splendours of kingship and prosperity, and it tended to bear a feeling as their own towards the favour bestowed by the past kings, coming through the generations of religious teachers, should always direct their thought to this grant as worthy of proper care and protection. For all these reasons we have executed a charter on stone plate so that the order may be observed for a long time to come. This is my order (svayamājnā). Here if something of serious nature occurs, which cannot be settled by the Pānchālikā themselves, then this should be considered through the means of *antarāsana*. Whichever Gausthis came within the jurisdiction of Navagṛha, there the entry of the chāṭa and bhaṭa is prohibited. The arrangement which has been inscribed on copper plate; by the same, the inhabitants of Vrjjika road, Madhusudanasvami, an ordinary member of Pānchālikā will act. The appointed agent is minister (dandanāyaka) for justice Nṛpadeva and the date is Samvat 71 Kārtika śukla 2.

CXX

Om! by bravery, courage, victory, renunciation, and reputation, by admirable qualities worthy of a lord unique and easily available—all combined in competition, such was he, king Narendradeva is ruling this earth, which came to him in dynastic succession. Now, he who renounced his happiness and did not care to stoop to achieve the welfare of others, with increased fortune in attempt to make others happy by the grace of his lotus like feet, Viṣṇudeva, satisfying his soul, in order to help the Brahmanas and others of this world to purify their body ritually 3 times a day, constructed a water conduit of stone with a well which is all equipped with a water drawing instrument. After accomplishing this, he hoped by the seed of that virtuous act to start many more such works. The date: Samvat 78 Kārtika śukla 9 on the day of anniversary of the beginning of the Satya yuga.

CXXI

Om! From Kailāśakūṭa Palace . . . graced by the feet of Lord Paśupati and meditating upon the feet of Pbh Md Śrī Narendradeva in all health . . . addresses this injunction to the officers of all offices . . . present and past . . . after due enquiries of their health issues this charter: Please know, as advised by Mahāpratihāra Chandravarmā, and accepting his advice . . . in the area of Paśupati, and on the eastern bank of Vāgvatī, within the site of Lord Vajreśvara . . . we have prohibited the entry of all the offices . . . here with our knowledge for the own increase of our prosperity we handed over for protection the said grant to a religious body (dhārmika gaṇa), creating such a body. The trustees engaged in acquiring knowledge, and doing actions, living life with disciplined conduct must perform *kāraṇapūjā* of the god in Maṇḍali of Vajreśvara with bath, perfume, flowers, burning incense, lighting the lamps, playing musical instruments of the rainy season, muttering of prayers, after having done all such cleansing action as smearing with cow-dung, oblation and repairs, if a residue remains, with that left money submitting in honour of the blessed Vajreśvara, food is to be served, as far as means allow, to the Pāśupata ascetics and Brāhmaṇas; and in case per chance time changing something happens and on the strength of their being benefactors, people ask for something knowing the reality of the time of distress, then, after ascertaining the fact, 24 manikas of grain may be given to benefactors; more than this is not to be taken by the benefactors. If when a law suit arises as to these points, the Supreme Court (paramāsana) should consider it; but the money must not be taken away. With this understanding neither the fully authorised officer nor any other parties whatsoever should not controvert this boon, and any one doing such things will not be tolerated. The future kings will also not do otherwise in the spirit that this was the blessing of the past kings, and they were used to respect their wishes by protecting the endowment. Our appointed agent or dūtaka in this matter is the heir apparent (yuvarāja) Skandadeva. Samvat 83 Bhādrapada bright half divā 8.

CXXII

Om, hail! from the beautiful, world famous, Kailāśakūṭa Palace, appearing like the mount Kailāśa, the jewel of the kings, born in the Lichhavi family, who became equipped with all qualities, whose kingdom's glory is full of the three capabilities such as regal powers, personal pre-eminence (prabhutva), good counsel (mantra) and energy (utsāha), like the moon of the kings, who is marked distinctly, like an image ornamented by discipline and politeness and acts of victory, favoured by Lord Paśupati's feet and meditating upon the feet of his father, Bh. Md. Śrī Narendradeva in all health informs all those officers, functioning at present and in future, within the frontiers of Nepal: Know you this, the dranga of Haṁsagṛha . . . with . . . and village on the western side was freed from the entry of chāṭa and bhaṭa, as well as this place had been favoured with many kinds of dignities both accruing from the enjoyment of the status of a fort (*koṭṭa*) and also duties in relation to one's physical labour and to ensure this, an administrative order was issued, but a past king made a grievous error and destroyed it, therefore, now, we, always trying to maintain traditional arrangement and with respect, have reestablished the same gift, ensuring that it may remain for a long time. We have executed it in writing on a stone slab.

Here are the regulations for donations. The head of the area will give 4 manikā of rice on Kārtika śukla 11 (ekādaśī) to repair the thoroughfare, on the next day (dvādaśī) which is the anniversary day of the inaugural ceremony of Lokapālāsvāmi the donation is panas puraṇa 25 puraṇa to be paid to the Brahmanas for sprinkling water invoking peace; and for everybody else of all castes, from the Brahmanas down to the pariahs, living within the precincts of this dranga, an arrangement is to be made to feed, eatables like ghee (clarified butter), wheat floor, etc. to be provided and to make another grant for setting up pillars, one, rice 54 mānikās, thereafter for a flag during bull fights 25 puraṇa, for the daily worship of Lokapālāsvāmi and for purification 40 mānikas paddy, and again the man who sets up the image will get manika bhuktikā paddy . . . again bhuktika paddy manikā 24; to 10 temple male servants at the rate of 10 for one 140 bhuktika paddy and to 20 females at the rate of 20 to one 360 manikās . . . more than 240 manikās from *bhāsa* lands . . . to complete amount 130 manikās, that of Kulapati . . . for temple servants 120 purāṇa, for temple maids 80 puraṇa, earthen pieces . . . manikā 5 paṇepurana, 60 each . . . for the purification of body rice mā . . ., rice mānika . . . for the purification of Konko village panchalika on Magha Śukla in the beginning of Phalguna the land also . . . on the Jyestha śukla 11 the festival Varaha within the boundary of (the dranga) 1 on Māgha śukla 12 within the limits of dranga, and as Phalguna starts, the land . . . on Jyestha śukla 11 and during the festival of Varāha within the frontiers of dranga . . . rice manika . . . for the worship . . . [Lines 20-26 are half damaged and 27-36 totally, so we cannot get the full meaning of the passage. Although the 37th line is also damaged except a few letters we can have a conjectural reading. Similarly 34 and 35, altogether it is the same passage occurring at the end of every inscription, which is to ask the future kings to preserve the endowment, speaking of them as those used to respect the pious gifts of past kings, to threaten to punish any officers or men, then to quote Vyasa (1.40)] Samvat 80 . . . kṛṣṇa divā 10, the executive agent or the witness (dūtaka) Sri yuvarāja . . . deva. (The date might occur between 80 to 89, the witness's name cannot be ascertained. DV in his Nepali translation puts a different thing but there is no bhaṭṭāraka, it is probably a different name.)

CXXIII

Om! Samvat 88 Pauṣa śukla 2 (second day of the bright fortnight of the month of Pauṣa) a copper vessel was made to Laḍitamaheśvara in order to obtain merit.

CXXIV

[This is a much damaged stone. The beginning invokes the blessing of . . . Perhaps the charter is issued from Bhadrādivāsa bhavana (a new palace built by Narendradeva). From 5th to 16th line not more than 4 letters can be read in each. As the reader will find, with some letters in evidence, only a conjectural sense can be obtained and that also incomplete and unsatisfactory. The 17th line speaks of some royal arrangement, probably the subject of the charter, for the guidance of the administrator of an endowment (of what?). The lines 16-19 must have been devoted as in all inscriptions to warn against interference by officials and to ask future kings to protect the royal gifts. The dūtaka Rājaputra (son of a king) Janārdana Varmā prominently figures and the date year 89 . . . divā 13 but the month and fortnight are lost.]

CXXV

[The fragment represents the end portion of the inscription, put exactly in the same way as in the other inscriptions. The date is Samvat 90 Vaiśākha śukla 10 and the dūtaka, the witness Rudrachandra Gomi. The first readable line begins with 'This should be preserved by you' and then is followed by 'knowing this, all those earning their livelihood and others should not do otherwise to the endowment; if any people transgress our order or cause it to be bypassed, I shall not tolerate them. Kings of the future also as a matter of tradition must think it as an object of maintenance and for purifying both the worlds and in order to ensure long reigns of theirs should protect it with all efforts as something handed to them by past kings.']

CXXVI

Om, hail! From Bhadrādivāsa palace (graced by the feet of Lord Paśupati and meditating upon the feet of his father) . . . (Lines upto 8 are not readable) . . . addressing the present and future kings with due enquiries of their health: let you know . . . Gandigulmaka is a prohibited area where chāṭa and bhaṭa are not allowed to enter . . . being satisfied with you the privilege has been conferred on you.

(The rest is the same as the end portion of the above inscription.) This is the king's own order (svayamājnā). The dūtaka is Śrī Yuvarāja Śauryadeva and the date is Samvat 95 Pauṣa śukla divā 10.

CXXVII

Om svasti! From the Palace of Bhadrādivāsa. Nothing challenges his orders, favoured by the feet of Lord Paśupati, meditating upon the feet of his father, the banner of Lichhavi race, he is pre-eminently (*parama*) the devotee of Maheśvara, the sovereign above all (Pbh) the king of kings (Md) Śrī Narendradeva in good health addresses himself to all the families residing in the village of Gullamtanga, its elders in the front, asking of their welfare and makes known to them: know this. This village in the domain of Lord Paśupati, where in respect of a large water conduit built by us, you have performed without any fraud all action, thinking it to be your duty, by means of forced labour or otherwise, but whatever was to be done you achieved for which you had obtained prior sanction, therefore we have exempted from the entry of chāṭa and bhaṭa, regular and irregular (soldiers and spies), and as the village is allowed to enjoy the status and dignity of a fortified place, all the corporeal services are also remitted and heads of houses are exempted from all duties of forced labour, such as the one which is to be rendered by the relatives of those while one was going abroad. In the case of the death of a pregnant woman while the foetus is taken out one will be let off with a fine of one hundred (pa)nas only; in the case of neglect towards wounded deer (animal of the bovine species) in the shed there a fine of three panas and puranas will be imposed. In case of theft, adultery, murder or complicity, therewith etc., enumerated as the five capital offences (panchāparādha) only the person of the guilty will be handed over to the royal officials; however, his house, his fields, his wives, and all his property will pass into the hands of the venerable congregation of the monks (Āryasaṅgha). So all this is done. In Śivadeva monastery, we have created the endowment of the village in favour of the venerable chaturdiśārya Bhiksusaṅgha. And here is the fixing of boundaries: To the northeast from the spring of the water conduit of the monastery . . .; then by going to the south in the region of Gomibhu the land of the Gomi in the Dhancho pradeśa and thereafter by skirting a portion of the course of Vāgvatī, comes the confluence of the Got canal, and thence by following the route to the north, the junction of the lands belonging to the Śrī Mānadeva Vihāra and of the Kharjurikā Vihāra, thence by proceeding to the west comes Khārevalgāncho, thence following a westerly direction, and going along the south eastern side of the Madhyama Vihāra, then by proceeding to the north along the path on the north eastern angle, the canal, following this to the north east and reaching the Highway to the south east of the Kuṇḍala kṣetra, thence by continuing to draw the line along the road in a northerly direction, the eastern wall of the Abhayaruchi Vihāra and thence walking northeast, the southeastern wall of the Vārta Kalyāṇagupta Vihāra; thence by proceeding in a north east direction, the southeastern angle of the Chatubadāduna Vihāra; from here continuing to the north and to the west, then in the north western angle reaching the great path from here by proceeding to the northeast comes Kambilamprā; thence by proceeding to the northeast we reach the reservoir that receives the flow of the waters from the source at Rājaviharendra and then skirting the Highway lying to its south, to the northeast, a low ground and then the garden, thereafter the Highway and southern garden, again towards the south traversing the path in a southeasterly direction as far as the small canal and by the side of the Parigespulli there is a path, following which in the southerly direction, one comes across the same Vihāra and there also we have a canal with the burning ground, and thus the limits of the area have been fixed. If a matter ever arises which cannot be settled by the venerable clergy in this agrahāra, it will then be considered through Paramāsana (royal court). Understanding this, nobody, whether he be our servant or any other person should never nullify this favour we are granting. Any one who will nullify this order personally or by instigating others we shall absolutely not tolerate him. The kings coming to reign hereafter wishing happiness with respect to both worlds should well protect the favour as it is conceded by a royal predecessor because the book of law (dharma) says that in the past kings, Sagara and others, made grants of land, and whoever did so, the merits go to him. This is His Majesty's own order (svayamājnā) . . . Samvat 103 Jyeṣṭha śukla saptamyām. The witness, dūtaka, here might be Bhaṭṭāraka Śivadeva.

CXXVIII

Lines 1-12 upto the word used before the delineation of the boundaries are the same. Also from 31-37. The dūtaka is Bh. Śivadeva. The date Samvat 103 Jyeṣṭha śukla 13 suggests that the same person was the dūtaka as in the preceding inscription and the date in both is the same except the tithi. The portion defining the boundaries, however, differs (lines 12-30) because the agrahāra is created in a different land.

The boundary line of this privileged area, the agrahāra, is drawn as follows: In the northeast at the top of Sresthadul and Pritibrumadhyamālī, to the little east of this, then following the line, south of the large *āli*, and then circuiting in southeasterly direction the land of Chuhuaṅga, then through the path leading to Mhupring, then going southern side along the avenue towards the pine forest, thereafter going to the west, to Mhupring pāñchālikā area, thereafter from its western corner to the south, and to the land at the top of Śrī Kharjurikā vihāra, going along western course, towards the south, to the confluence of Prichhibru and Dakṣineśvara sacred sites called Ambu (water) tīrtha, from there going to the southwards and from Śaśikṣetra's southeasterly corner, then a little west, thereafter the eastern āli from Mittambru āli following the southerly course, and along the route of ālis, to its western direction, and going to a little north, then pursuing western course and also a little north, then to the west, going to Nimbru and to its southwestern corner and from here to the lands of Indra Gauṣṭhika in Lopring village, to its southeastern corner, from there going a little towards the west, Mhupring pāñchālikā land, and in its westerly direction (made either by nature in terrace or by furrow on two sides), the āli, to the south . . . of the land, northeastern corner, the line drawn passes through the way leading to Mhupring village, the broad way from here tracing westerly direction to Mhupring and Lopring . . . going through the downward line, source of . . . climbing upward west of the confluence of Mekandidul canal, from here ascending the western upland and then the cave, accordingly, pursuing the path to northwest, reaching the waterfall as far as the route to Lopring and the lands on the top and going to the south of Sarvvadakṣiṇa (all southerly) āli, then going westward draw the line to Lopring . . . lands, from here going westerly course, the eastern opening of the large garden there lies the Highway (Mahāpatha), then going to the north, and again from the large garden's north-easterly corner, climbing down upto the forest line, then the source of Phansinpral, going north therefrom, source . . . following the source, Brahmatirtha and following the course of the river Vāgvatī to the east from here along the cave ahead, back to the summit of the Sresthadul and Pritibrumadhyamali.

In this way we have fixed the boundary lines of this agrahāra. If now and then there arose a case, which Āryasaṅgha found it beyond its powers to handle, then the Supreme Court of the king (paramāsana) should take it up for consideration. All taxes on trade or market and fines in the intercalary month in respect of weighing scale, everything will go to Āryasaṅgha. No one who knew all this, those earning their livelihood at our feet will do otherwise in regard to this royal favour. If anyone transgresses or causes to transgress we will not tolerate him. Kings coming after us, seeking uninterrupted happiness in both the worlds will maintain it with all strength, thinking that it is the special favour (विशिष्ट प्रसाद) of past kings because the ancient law says: Many kings, Sagara and others, have made grants of land, the fruits go to him who has to his credit such a grant. This is our own order (svayamājnā) The witness here is Bh. Śivadeva and the date 103 Jyeṣṭha śukla divā 13.

CXXIX

This is the pious donation . . . minister of religious affairs . . . the congregation (Bhiksusaṅgha) of (mahā)sānghika.

CXXX

(This is the lower portion of a larger stone.)
Bh Md . . . deva reigning . . . having constructed this by Nālavammā Bhaṭa . . . in Bhakṣabhevam village, here, share of the produce, articles . . . 9 mānikas . . . 3 mānikās.

CXXXI

Om! Samvat (year) 118, bright half of Jyeṣṭha, 10th day, Rd Śivadeva reigning, for the use of Nālaṅga village, an inhabitant of the same village, Humdhruvaśīla together with his brother Humanangaśīla constructed this water conduit.

CXXXII

Om, Hail! From the famous Palace Kailāśakūṭa. The supreme Lord and great king of kings, illustrious Śivadeva, who resembles Kalpa tree (of paradise), to which Goddess of fortune clings like a creeper, who has received favours from the feet of the Lord Paśupati, and meditates on the feet of Bappa (his father), being in good health, sends due greeting to the headman and householders residing in the village of Vaidya, and issues these orders: Be it known to you. This village elevated to the dignity and status of the fort (koṭṭa) and . . . where the entry of regular and irregular troopers (chāṭa and bhaṭa) is banned for time eternal as long as the sun, moon and earth endure, by the law of Bhūmichhidra [by which was meant 'the uncultivated fallow land' the donee bringing it under plough], in order to enhance the high merits of our parents and our own, we have, dedicating to Lord Śrī Śivadeveśvara who is set up by ourselves, handed over in the form of agrahāra to the monks of the Vasa Pāśupata sect for repair of any damage to the temple. You, knowing this, and duly paying to the monks (ācharyā) taxes on land, articles of consumption and other dues in general, and gold levies and duties, obeying all laws in this connection, thus under these stipulations living without fear, protected by the king and duly engaged in performing your traditional duties, also in all acts to be performed subjecting yourselves to obedience to what you hear of our jurisdictions, let all of you live in this village happily.

And the boundaries of this village are as follows: To the east, the highway and towards the southeast, the Śivī water conduit and following it then comes the narrow path, and southwards to Tenkhu, to the west also Tenkhu, farther to the north the Chiśimandā water course or canal (tilamaka), and thence to the northeast along the Sahasramaṇḍala field, therefrom as far as the high road, this is the *agrahāra* now with the abovementioned boundaries is created and in this agrahāra, the tradesmen shall take annually five (5) load carriers as forced labour required for trade to Tibet (Bhoṭṭa). But those, who violating this order act otherwise, will certainly not be pardoned. And the kings who may come after us should protect this grant for their own benefit understanding that it is 'a bridge to heaven' built by a former king for his own and others' welfare. And it has also been declared in the Mahabharata, 'Oh, Yudhisthira, zealously protect the grants of land given to Brahmanas by former kings; the earth is great for land owners, but protecting the grant is better than giving. The giver of land rejoices in heaven during sixty thousand years; he who interferes with the grant of land, and who destroys it, will dwell in hell for a long period.' This is our own order (svayamājnā), and the executive officer or witness (dūtaka) here is prince Jayadeva. On the tenth day of the bright half of Phālguṇa Samvat 119 the inaugural ceremony is performed.

CXXXIII

[Lines 1-4 are intact. Three more lines are damaged a little on the left margin. But lines 9 to 18 and 23 and 24 are intact again. But others except the last two are damaged, and letters are not readable here and there.]

Hail! From Śrīmat Kailāśakūṭa Palace. With an undisturbed reign and maintaining the rule of conduct of the four varṇas, the banner of the Lichhavi family, graced by the feet of Lord Paśupati and meditating upon the feet of his father Pbh Md Śrī Śivadeva, enjoying health, issues this injunction to all the offices existing in Nepal and to all those earning livelihood at our feet, after due enquiries of their health declares: Be it known to you, aiming at the immeasurable storage of water, . . . to Pāñchālikā . . . advised by Kṣemajīva, we, who follow (to protect) acts of pious gifts as in line with religious rights . . ., for the use of Pāñchālikā, together with the Brāhmaṇas, following the practice of taking permission, for the usual arrangement required for the Pāñchālikā of Bhṛngāreśvara temple also . . . the canal causing to flow . . . the temple Pāñchālikā . . . in time . . . Gola . . . village . . . water . . . water conduit and channel, . . . also . . . we are pleased to donate to Bhṛngāreśvara pāñchālikā . . . land . . . will be considered also articles . . . must be considered . . . two paṇas and purāṇas . . . piṇḍaka mānikā . . . should be fined 3 purāṇa. (The rest follows the usual pattern of the end portion of the previous inscriptions.) The date is Samvat 125 Bhādrapada śukla pañchamyām, and the dūtaka (appointed agent) Rājaputra Jayadeva.

CXXXIV

This inscription is much damaged along with the date portion but the name of the witness Jayade(va) is readable. As the conjectural reading of the first two lines and completely damaged condition of 6 lines thereafter show, the inscription does serve no historical purpose.

The inscription is unreadable on the right, although upto the 6th line a conjectural reading may help us. But the last line shows date, 122. It talks of kāraṇapūjā of the deity in question in the record, which among other things also involves playing of musical instruments day to day, and then 2 paṇas and again musicians who were to receive 12 mānikas, etc. The Vajrabhairava (l. 6) is one of the deities spoken of in this inscription. If the reading is correct and the name really figures as DV made out, then it is possible to place the existence of these deities in Gorkha. But in view of the damaged lines, and if the reading is just a guess work, nothing can be said about it. Nothing of historical import has been in evidence here except the name of the king and the place from which the charter is issued. (The translation is based on DV's reading.)

The translation would read:

Om, hail! From Kailāśakūṭa palace . . . graced by Paśupati's feet and meditating upon the feet of his father, Bhaṭṭāraka Mahārājā Śrī Śivadeva, enjoying all health . . . informs: let it be known to you . . . Vajrabhairava bhaṭṭāraka . . . kāraṇa-pūjā . . . land . . . paṇa . . . presented food (to the Lord) . . .

CXXXV

(The upper portion of the slab is worn away, how many lines one cannot say.) This is a charter. But the upper portion is almost totally lost. The lines effaced might have been those narrating the place of issue, the epithets and name of the king and the village or Pāñchālikā, to which it was addressed. The record belongs to Śivadeva II.

The Text:

. . . taxes on gold and valuables . . . to the west . . . moving to . . . from there the hamlet has been listed as one of the forts with its dignity and status . . . to the west . . . afterwards . . . in connection with the man rendering forced labour one hundred purāṇas must be given yearly by the villagers to the . . . As for the authorities of the Royal Palace they must not accept anything.

And whosoever, whether those attached to our services and through our favour or others would do otherwise or encourage another to do otherwise we shall not tolerate him. And the princes to come must respect and protect as an object of compassion, being granted by past kings; it is like a bridge of gift and virtues, by their glory, you must maintain it in good order. And thus also it is said "The land that was given to the Brāhmaṇas in the past, Oh! Yudhisthira, protect it well, this land granted by the masters of the earth is great but to maintain the grant is still greater than making a gift of it. The donor will live sixty thousand years of happiness in paradise. He that usurps and abets the crime remains as many years in hell. This is my own direct order (svayamājnā). The dūtaka here is Rājaputra Jayadeva. Samvat . . . month of Āśvayuja, dark fortnight, sixth day (tithi).

CXXXVI

Hail! From the Palace of Śrīmat Kailāśakūṭa. He has well organised the system of all the caste groups (varṇas), he has made sharp the brightness of the nails of his feet by the heads of all the Sāmantas, being favoured by Lord Paśupati's feet and meditating upon the feet of his father, the banner of the joy of the Lichhavi dynasty, Pm Bh Md Śrī Śivadeva, healthy, addresses with respect all people in Nepal bhukti (country), those placed in power, all the royal personages and earning livelihood in state service, after due enquiries of their health: Let it be known to you. There is a village called Dābākoṭṭa connected with the temple of Puttinārāyaṇa, to its east . . . knowing that its possession uninterruptedly was enjoyed by the Royal Palace, we have now given to the village the status and dignity of a fort, and freed it from the entry of chāṭa and bhaṭa as well as from rendering forced labour to carry loads to Phalanju, the village has been granted by us as favour for the protection and use of the inhabitants of the draṅga of Sitāṭi with its own even land. You will do the repair work in the temple if it is damaged, you will perform also kāraṇapūjā and with the balance left after the expenses involved in this act, you will offer and unfurl a beautiful umbrella (over his head) to Lord Paśupati. In this regard the śobhana celebration in honour of the Lord also will be held. Again, with the left over of the income after these expenses the inhabitants of the village will divide among themselves and personally make use of it. Thus Dābākotta now is made a koṭṭa with all the maryādā. This village is situated southwest of Phabadraṅga village, northwest of Gampronding village, northeast of Gaṇiḍung village, southeast of Nupunna village, then to the southeast, and it is to be known that the boundaries of these four villages shall meet together in region with the name Satvaumālaṁba. Its previous boundary is as follows: starting from the pretty sour mango tree in the Āramakhara area, from there to the southwest to the source of the white earth, from here to the southwest as far as the source of the Dhima river, climbing up a little and further a little going down, skirting its own boundary line, to the place where cows are served with salt and near the place Dakṣiṇālīka to the mango tree, from there to the west, getting down the water current of Luṅju, and then to where the boundaries of Dāyambigaṁ, Prondiṅ and Dābā koṭṭa meet a place by name Trisaṅdhi, to its north the river Putti, and just upwards as far as the confluence of the rivers Putti and Yavadu, getting down and climbing up a little, and then to the eastern . . . north of the field, of the boundary, as far as Rājavāsaka, then to its north, source of . . . river, a large Śāla tree, southeast of this is māśa tree, to its east, in Rajavāsaka, the irrigated field of Upabhidhisistīkoṭṭa, to the north the mango tree, to its east, the bed of Gollam river, and thereafter the hermitage of Gautama and confluence of rivers and downwards, the confluence of Utthima rivers, here climbing down the Dandaṁguṁ highway, and from here a place named Trisaṅdhi, westward climbing up a little south of Palaṇa, there is large forest, to its south lies a field growing different things (vastu kṣetra), after this draw the line to the south through the tree of Champaka (Michelia champaka), to the southwest of the tree the same beautiful sour mango tree. Thus fixing of boundary is done in this village. Those whose living are tied to us and also others who enjoy the benefits will not create the least trouble or help to create one, transgressing our orders will not be tolerated. Future kings will take it as a special favour of the past rulers and hoping kindness for their own interest must protect them always with their strength. This is what has been said (by Vyāsa): Those kings who maintain the decrees of kings of ancient days persevering for the welfare of the world will find their own royal glory enhanced. Thus it is His Majesty's order (svayamājnā). The witness here is Jayadeva bhaṭṭāraka. Saṁvat 129 . . . divā panchamyām.

CXXXVII

(Lines 1 to 6 are not legible but the two lines thereafter can have a conjectural reading on the basis of a few letters seen.)

Om! Hail! From the Palace of Kailāśakūṭa . . . favoured by the feet of Lord Paśupati and meditating upon the feet of his father, Md Śrī Śivadeva . . . (from here five lines are worn away, thus causing the objective of the record disappear. We also do not know, to which village the charter was addressed. The remaining five lines are damaged in the left margin. But the readable portion seems to be the last few lines of the inscription.)

. . . he who causes this order or causes to be ignored to act against the provision, we shall not tolerate him. Future kings will protect the royal gifts as they are used to fufilling such duties as devolved on them, because of the realisation that they are from past kings. The date . . . Pauṣa śukla pañchamyām (5).

CXXXVIII

. . . for the welfare of all the living beings . . . the saṅgha of the nuns built and for the worship and sanctifying ceremony donated panas and puraṇas.

CXXXIX

(The 12 lines in the beginning are lost.) Om! From Kailāśakūṭa bhavana . . . meditating upon the feet of Paśupati and favoured by his father's feet . . . Md Pm Jayadeva enjoying health . . . (Here the letters are not readable. The lines above can be traced only by guess. The lines 4 to 11 are totally missing.) . . . to the south . . . to the south of the garden . . . as far as . . . the west . . . is skirting . . . in the west . . . a little to the south to the Sahasra sthāna . . . climbing down to the river . . . then to the waterfall . . . and by going to southwest, Śankara . . . by going to the west headway and after a climb down, thence to the north crossing the river, going to the northwest of Navagraha maṇḍala, then to the northwest, the Highway, west of the stone bridge, Pāñchālī of Retā . . . and by going to the northeast to northwest of the garden of the pāñchālī of Lopring and further going to the northwest, to the Dolāśikhara . . . passing to the northeast one traverses to the field of the pāñchālī of Punu and thereafter going to the northwest of the field of the pāñchālī of Lopring and the Gausṭhi of Indra, then to the north of the field belonging to Nārāyaṇa temple daśami Gausṭhika, to its north is Uma tīrtha, from where going to north one reaches Puṣpavātikā vihāra. Such is the settlement of boundaries of the area within . . . maṇḍala. Here we have made the favour of a grant of a fort status. Future kings will not tolerate any one who violates this order. We shall not tolerate any one, either those tied to our feet for livelihood or anybody else who violates this order. The dūtaka is Bh Vijayadeva and the date is 137 Jyeṣṭha śukla 5. This is the king's own direct order (svayamājnā).

CXL

(The first part of the inscription is totally worn away.) Unprecedented . . . even after this knowing this is ours, otherwise . . . ascertaining . . . favour previously granted . . . renewed the grant to administer . . . village of Yupa, a canal . . . has been built by . . . Kurpāsad . . . fort or market where food was available, after this the place from where earth was taken out from the forest situated in the front . . . of anybody escaped committing this crime he should be sent to the fort . . . submitting the report to the fort authorities, settle the case as it used to be done before. Near the canal . . . the entry of those who walked through, night or day should not be objected to . . . its opposer . . . whatever has been gained should be presented to the Royal Palace. Anything connected with the canal will be considered by the Royal Court (antarāsanena) and decided. The canal water will be divided into 7 parts, one part to be used by

Gigvala Pāñchālikā, one part by Jājje Pāñchālikā, one part by Tegvala Pāñchālikā, three parts by Yugvala Pāñchālikās, and the remaining part by . . . lla Pāñchālikā. Knowing this you must realise that this order cannot be transgressed. Those who will break our order or cause it to be broken, we shall not tolerate them. Future kings who are to maintain objects of piety established by their predecessors must give thought to this with devoted mind. It is also said that those kings who follow the edicts of past kings who have been responsible for establishing an order of religious sanctity (dharmyām sthitim) set up for the interest of the people, will enjoy wealth and prosperity for a long time, just as he gets the goddess of riches as permanent like his wife and will have heavenly abode after death like Indra, chief of Vasus. The dūtaka here is yuvarāja Śrī Vijayadeva, and the date S 148 Pauṣa śukla divatitīyā.

CXLI

Samvat 151, on the second day of the bright half of Vaiśākha, Bhojamatī, wife of Atitalambha, gave two mās (from a donated land) to the Pāñchālikā (Committee) of Lanjgval, together with a water conduit . . . for their perpetual use thereof.

CXLII

He is the three eyed one, the three vedas are his imperishable essence, he remains the same in the three (divisions of) time, he is the same in the three conditions (of walking, sleep, and dream), he is the protector of the three worlds, he is the primary cause of the three Yugas, he is fully praised by the three deities (Brahma, Viṣṇu and Rudra) and others, because in him lie the three fetters (goodness, passion and vice); his head is bathed by the three streams (Ganga and two others), himself unconquered as he conquered (the demon) Tripura, through him the three objects (of human life, merit, wealth and pleasure) are accessible. He wields the mighty (tall) trident, he who is worshipped by the Lord of the thrice ten (30) Gods, Indra, and others, let the trident become the destroyer of our enemies!

May the particles (of dust) from Paśupati's feet protect you, which sanctify the town of Lankā, because they are firmly attached to the multitude of glittering crest jewels, fastened to the top of Rāvaṇa's row of heads . . . and which form a garland on famed Vāṇāsura's head.

From Sūrya, the great grandson of Brahmā, was born divine Manu, from him sprang the world conqueror Ikṣvāku, from him king Vikukṣi. A king, Kakuṣṭha by name, was born from him; this Kakuṣṭha was known in the world as Prithu who with his mighty hand overran the universe, his son was Viśvagaśva, who by his strong arms embraced corners of the earth.

Twenty-eight (other) kings passed by in order, one by one, then Sagara was born, the Lord of the earth and ocean. His son was king Asamanjasa, from him descended Amśumān. That best of princes begot an illustrious king, called Dilīpa.

From him Bhagiratha, a famous lord of men, drew his origin. Then Raghu was born . . . From Raghu, Aja was born, and from him Daśaratha, who rode on a lofty chariot. After eight other kings, their sons and grandsons had passed, the illustrious Lichhavi was born.

Like a mark on the forehead of the globe, trusted by his people, belonging to the famous and great solar dynasty, enjoying great influence and worthy of respect even by great Gods, he bears the pure name Lichhavi, giving rise to a new dynasty, white like the beautiful moon, and similar to Ganga's flood, majestic in appearance and charming.

Twelve kings following after Lichhavi are passed over; then an illustrious holy prince, called Supuṣpa, was born like the God of Love, who has a flower of his arrow. Then twenty-three kings succeeded him; and another famous king, called illustrious Jayadeva, arose.

After victorious Jayadeva eleven kings passed and then one more. After him came the best of kings, a follower of Sugata's (Lord Buddha) doctrine, known as illustrious Vṛṣadeva.

From him was born Śankaradeva, from him also Dharmadeva sprang. Then his son, the illustrious Mānadeva, became king, and after him his son who is known as Mahīdeva.

From him descended Vasantadeva, dear to the people, like the spring (Vasanta season) who finished the wars with his enemies, and was respected by his subdued feudal chiefs.

Afterwards came the thirteenth ruler, king Udayadeva, and then from him Narendradeva, who was prosperous because of honour, and whose footstool covered with the dust from the row of diadems worn by numerous prostrated kings.

Honoured by men, as if he was the husband of the earth, he who gave honestly earned wealth in charity, possessed great riches, conquered his numerous enemies, gladdened his relatives, protected his subjects, greatly relieved the sufferings of pious men depending on him, and spoke truth. Then came Śivadeva who supported the earth.

This prince respectfully took illustrious Vatsadevī to be his queen, as if she were fortune, the daughter of illustrious Bhogavarmā, who was the crest jewel of the illustrious Varmans (Śrīvarmmachūḍāmaṇi) of the Maukhari race, and who by his glory put to shame (all) hostile kings, she who was also the granddaughter (daughter's daughter) of the great Ādityasena, the illustrious lord of Magadha.

From this king was born the subduer of his enemies, and the son of the illustrious Vatsadevī, the illustrious king Jayadeva, unvanquished by foes. Leading a life of renunciation, his only riches is honour, and with large eyes, an ocean of politeness, he is protector of poets, and learned and virtuous men. His legs and chest are strong and broad.

That king wedded, as if she were Goddess of fortune and of the earth, queen Rājyamatī, possessed of virtues befitting her race, the noble descendant of Bhagadatta's royal line and daughter of Śrī Harṣadeva who crushed the heads of hostile kings of Gauda, Odra, Kalinga, Kośala and other lands, with the club-like tusks of his excited elephants.

He equipped with the splendours of body, in beauty, surpassing Cupid, worshipped by females adorned with beautiful girdles, and giving his mind to the duty of protecting his beautiful kingdom, shows himself the character of a universal emperor.

He holds a large kingdom, where the subjects are freed from troubles and pain, conquered by the spreading flames rising from the offer of an oblation with clarified butter made by Brahmanas, who have received great happiness (from him), and which has been extended in consequence of the support of his arm, and his rule over this kingdom goes without any risks, and by reason of his heroism he has received a second name Parachakrākama (desirous of possessing the kingdoms of his enemies).

That prince named Jayadeva is descended from a pure and great race, has obtained greatness and acquired a large store of spiritual merit.

"Has a new lotus risen from the nether regions in order to highly honour with its incomparable eight petals come from the navel of Viṣṇu or the image of deity of the eight bodies (Śiva)? Is it because it mistook him for four faced Brahmā that it went to become his seat or it is spread out as if it is a meeting ground of a symbol of the divine procreative energy as both the varieties of white lotus seem to meet here.

"Have the ashes (covering) Paśupati's (body) been scattered, while he violently danced on his feet according to his heart's desire? Or has a new autumn returned imparting brilliance to the rays of the moon on Śiva's crest bearing the moon? Or have the glittering masses of snow, leaving Kailāśa mountain, collected here out of devotion (to Śiva)? Or has a flood of Amṛta (nectar) lovingly come from the milk ocean out of affection for its kindred, the poison, on Śiva's throat.

(The above verse is) the king's (own composition). "Is it the white like moon-light shining with lustre, brilliant with splendours, the heads of the Śeṣa, who dwells in the farthest recesses of the nether world, and has come prepared to worship divine Śiva here? Or as the lord has gone to the depth of Rasātala far down the waves of the milk ocean have come up happily to bathe in milk the Lord by virtue of his grace?

"Or is it the full blown lotus once held for play by the hand of Lakṣmī, who with the permission of Viṣṇu, enjoying his ease in Pātāla on the couch formed by the king of serpents, and with his permission, Lakṣmī herself, hastening devoutly to worship the conqueror of Tripura?" Thus uttering various interesting arguments the young wives of the Siddhas now given to illogical thinking, who were highly enamoured of the lotus, a pleasant object of their guess, say 'who knows this?'

"Forsooth this is not a hollow stalk of lotus composed of reeds; I am made of silver by the king. How, oh men, can the two lotuses of Śrī and of Brahmā, which though possessing a fresh brilliance look like me? Or all over the broad earth not one (flower) like me is found, neither in the delighted hearts of men, nor in (lake) Mānasa; neither the brilliant sun, nor the day nor the lake produces any difference in me."

Thus the filament of lotus spoke laughing as if it were proud of its beauty, showing in derision its gold like shape, as red as vermilion and comparable to a row of bright teeth. It looked as if one lotus was throwing a challenge with pride to another in this world of living beings.

This pedestal on which the deity rests, golden like Mount Meru, abode of gods, was surrounded by the multitude of mountains, covered by snow, looks so beautiful, the king himself caused this, an exceedingly resplendent silver lotus with wide open most brilliant petals, to be made for the worship of Paśupati.

The King's own composition

"That most worshipful Sthānu, whom Brahmā, possessed of manifest glorious majesty, lauds with his four mouths, whom six faced (Kumāra), bowing at his feet, praises with his six mouths, whom ten headed (Rāvaṇa) even glorified by hymns from his ten tongues, whom Vāsuki with glittering necks serves devoutly, singing his praise with a thousand tongues, by reputation, he, the Supreme Lord, wears the sky as his garment, he pervades (the universe) and (still is) exceedingly small; though he knew it, he is the destroyer (of the world) as he is Śankara; though he is one, he possesses eight bodies; and he is revered by gods and demons as teacher, he dances without a sense of shame, although he has contradictory qualities, he, the most respectable, is seated here."

King's own composition

"The merit I obtained from Paśupati for having caused to be made in honour of that Lord of the Pramathas, this great, beautiful, brilliant silver lotus, which resembles the lotus forming Brahmā's seat, and far wide extends its expanding petals, and dedicating the same with devotion for the worship of the Lord I have passed on to my mother with complete satisfaction."

King's own composition

"Is this a lotus from Ganga's stream, which was growing in the water on Śambhu's head? Or (is it) a lotus seated on the head of Śambhu, with water lotus of the river Mandākinī that has been detached from the heaven and desiring to see the new water, but obtained the lotus? Or is it a beautiful lovely row of air carriers of the blessed gods? Or is it the lotus descended from the hand of compassionate Lokeśvara (i.e. Avalokiteśvara)?"

King's own composition

"Is this the source of the descending heavenly Ganga, beautiful on account of its restless waves? Or is it the lotus from which Brahmā sprang, come to see the better variety of earthly lotuses? Or has the pure moon resting on Śiva's forehead approached this spot?" Such doubts arose in the minds of the people, when they gazed at it with wondering widely opened eyes.

This precious silver lotus, placed over Hara's Linga, together with lotuses which on all sides surround it to do it honour, has been dedicated by illustrious Vatsadevī, the mother of the king.

There is the merit clear as the moon light, which her son gave to her and she also obtained it performing Padmapūjā, offering silver lotus to the Lord, illustrious Vatsadevī, who is pure in thought as becomes her race, has presented to her husband, the deceased king, for his welfare.

What man of noble race would shamelessly praise his own virtues? Though the king is a true poet, he has not composed the verses in honour of his own race. With the exception of five verses, which the clever prince himself composed right well, Buddhakīrti, out of affection for the king, wrote the rest.

May the king who is able to ensure security and welfare, who takes care of his relatives, who is surrounded by loving sons, wives and servants, and who has obtained greatness, long life, good health and is ruling joyfully the country where the subjects are rich according to their desire, and loyal, protect the earth.

On the ninth day of the bright half of Kārtika, Samvat 157.*

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*I have utilised the translations done by BL and Levi but have improved on them.

CXLIII

(Lines 1-9 not at all readable. Gnoli reads from the 10th and Levi from the 9th. Upto 17th line a few letters are visible, but no sense can be made out.)

Text:

Here they suitably to be considered. The eastern door keepers should be considered as it suits . . . 10 paṇapurāṇa . . . to be given to Śrī Eastern Office . . . or the acts in relation to the son, to the south of Śrī Western and Śrī Eastern Offices gone to south, of . . . that office . . . conduct . . . in the beginning the door keeper must act in accordance with the dictates of the scriptures . . . all offices are barred from entry and this includes the holders of the Bhaṭṭa office . . . whichever matters arising in respect of the boundaries and outside, the Pāñchālikā themselves are to decide according to the tenets of justice . . . in the western . . . to remove ignorance . . . For the offence concealing a wrong . . . in the act of swindling he should be fined 5 paṇapurāṇa. In case of a grant of property or assignment of cattle or money by sale deeds if the promises are broken 4 paṇapurāṇa will be the penalty. Attempt to influence will meet with a fine of 2 and ½ paṇapurāṇa. Even by signs if there is an attempt to vitiate evidence and if there seems to be any such indication even distantly the witnesses present will pay the penalty of 400 paṇas . . . if the written document proved a forgery (false), the fine would be 100 paṇas. On admission of guilt 2 paṇapurāṇas and 2 paṇa fine is imposed, . . . a fine of 25 paṇapurāṇas, 10 paṇapurāṇa in ayakṣikā (without the image of Yakṣa) coins is recommended and in the case of uttamakāya, on the lower and middle kāya (body) 6 paṇapurāṇas with additional 2 paṇas, 1 paṇa and 3 paṇapurāṇa respectively, a fine of 1 paṇa, 100 purāṇas and 50 purāṇas in addition to 25 paṇapurāṇa is prescribed for one who was judged guilty in a legal suit but escaped and 1/6 part of the balance of money gained as fine after its final judgement should go to the Pāñchālikā. If the money is not paid, the possessor living in this area or elsewhere will be subjected to confinement or seizure of person. At any rate if injustice is there then an appeal is to be made to Rogamāchau door keeper and the latter will then submit to the king's antarāsana (*Śrīmatpadiya*) office within a month for decision. If a pregnant woman dies, a payment of 100 paṇas as fine will be made. For suicide case the body should be presented for further order and deaths occurring in course of quarrels the family must obtain purification or ablution on appeal to the door keeper who for performance of his duty must be paid 6 paṇapurāṇas with two paṇas in addition. If wounded cattle are destroyed 3 purāṇas with 3 paṇa will be given to the concerned authority. For illustrating the Palace chariot, the Sindri door keeper is to get 80 paṇapurāṇas. In respect of the work in pulling or drawing the chariot from its place of stand, and for renovation of the palace and all round adornment or general dressing, the Betra door keeper will receive 80 paṇapurāṇas annually. To purchase 22 jars the door keeper will contribute 5 paṇapurāṇas. As for the tax on the best variety of cloth, 6 paṇapurāṇas and 2 paṇas are the contributions. During the celebration of Manḍipī a pair of cloth and 5 best ornaments have to be given. Every year *Sthāna* (ever present at the station) door keeper will be paid 1000 paṇapurāṇa by Pāñchālikās Tāmrakuṭṭaśālā, Māneśvara, Hyaspriṅ, Puṭhampriṅ, Jamayambi and Pumdatta—all these villages are to enjoy from now on the status of a draṅga, and this is the favour bestowed by us. This avowed wish of ours is inscribed on a stone plate with special favours granted to the sanghas and others, which are included here. The officers of the various social bodies who have learnt the above written command or order realising their duties will not even harbour in mind a courage for mischief and make efforts to break this royal favour under pretext of fulfilling their assigned duties. If we come to know all this we will surely give them hard punishment. Future kings who have to maintain the favours bestowed on the people by the past kings, and who knew the importance of the gifts made to the joys of the people, shall not tolerate the persons responsible for acts designed to destroy the favours. Praises are heard about the maintenance thus: Those who have a clean character like the moon with cool rays, while they also protect their subjects well, and who without deceit protect the virtuous systems established by the past kings they will easily enjoy the splendours of the kingdom they conquered from the enemy kings overcoming hatred and will ever live in heaven like Indra enjoying respect and wealth. Now to draw its boundaries: From here in the northeast direction Ajika vihāra's eastern gate to Dadhriṅkānta ko, therefrom, facing south, and going along the Highway (Mahāpatha) as far as the north of Maṇināgāṭṭikā and to its north, the large village (bṛhatgrāma) and then as far as that, and therefrom going towards the west, Balasokṣi temple (devakula), passing through this, reaching Bodda district (viṣaya), and then to the north of Araghaṭṭa, and from here along the route of Māśa, facing west, in Lamkhaulamuṭṭaṇa, there, and going through Aṭmaṭṭanakam and following the garden or Naḍapaṭṭikā, towards the west, the Mahaprātihara's house, then to the south following the narrowest part, reaching the highway where the stone exists in the shape of a pillar, from here, from the beginning of the path (where the chariots drive), entering the door known as Yadurḍvāra, then going across the halfway of the north of the eastern house, in front of the southern house, following westward, and entering the row of doorways of the cluster of houses (dwāragṛhamaṇḍala) proceeding to southern house, thereafter crossing over the western marshy ground, the line passes through the centre of the Yābi village and then going through Tabecheṣa, thereafter towards the west to the path, and by that very path following northward along the Drumakuṭī way, thereafter turning round westward and going to the north of a place along the line near Poṇḍimaṇḍapikā and then to Udaṇehuśa, then getting down towards the west and along the road taking to Tāmrakuṭṭaśālā towards Jarikhusam, and then to Tāmrākuṭṭaśālā lakhamaka, thereafter going towards the north, the āli of Māneśvara Palace courtyard, south of it and at the back of prekṣaṇa *mandapi*, going towards northeast, and entering through the eastern gate and across the middle of the Palace courtyard to the west gate, therefrom going to the north, just going in front of Pravarḍḍha Māneśvara, then following the western path as far as the water conduit built by Vottariṇa, then onwards . . . then to its southwards to half of the garden of Sāmbapur, therefrom . . . towards the west . . . and then to the south . . . following the western side to reach the south pillar, and then by the western gate . . . south of Jīvavarmā's vihāra . . . the line passes through the garden's southwest . . . west . . . following the canal . . . going along the northwest . . . in course of the path of Kamproyambi and to its north, then the parts of the field donated to the Lord . . . from the lands of the monastery alighting to western terrace, . . . going through the midst of the large river to Naṭividvā climbing down to the north—Dipeka . . . thereafter, the southern path . . . the way going to the village . . . therefrom according to the path west of Vingboche maṇḍapi, there is Yāku, from there . . . Svāmi Kartikeya . . . Kara goṣṭhi, therefrom the land of Saptamī Goṣṭhi (of the 7th day) and to its east . . . the land of the monastery (the same) in western terrace . . . land of the Pāñchālikā, its land in the eastern terrace, following that Śrī Tukāṇa . . . in the east therefrom land of the Taitariya (Vedic) school, thereafter western terrace and in that order . . . going along the southern . . . then in the eastern direction Kankabattikhā going along . . . then the path . . . thereafter crossing the river, enter Vataṁkuṭī, and to its east (pūrvva-)paṅkuṭi . . . , it is limited . . . in that way land of the Sāmanta . . . land of Gosthi and the eastern canal . . .

CXLIV

(All the 36 lines of the inscription have their margins effaced on both sides. The 37th line is destroyed. What we can read is only the middle portion.)

Om, hail! From Kailāśakūṭa palace, the Divine Lord, king of kings, conducting his virtuous rule unblemished Pm Pbh Md Śrī Jayadeva after asking the people of Nepāla maṇḍala of their welfare issues the following orders to the people: . . . with . . . you, the highest in the hierarchy of castes, divinities of the earth, who have been guiding their followers according to the tenets of the whole body of sacred traditional beliefs and practices and having desired that these beliefs and practices would continue to hold ground also in future . . . we have fixed the boundaries of the areas concerned . . . to the east of the said area . . . with a view to ensure that none would receive injuries from any action including . . . as for those who were out of the area, even rich men . . . perpetrating crimes in my kingdom . . . those who deserve punishment . . . the Pāñchālikā alone should take hold of them, and surrender them to the Royal Palace . . . out of paṇa purāṇa (a denomination of coinage) only one to go to Eastern High Office in Haṁsa(gṛha) . . . The Brāhmaṇas getting 40 mā would have it enhanced, the three High Offices . . . of the Royal House of the South . . . Eastern Office . . . punishment . . . 5 paṇas . . . purāṇa . . . for the punishment of the parents and for criminal assault . . . They will receive paṇa purāṇa . . . Those who deserve to be punished should receive sāhasa danda, the largest being uttama.* Pāñchālikās to be given materials . . . 2 paṇas, 6 paṇa purāṇa . . . entering by one's doors the Southern House of the ruling family . . . only 100 paṇas are to be given along with lands . . . a girl belonging to the locality . . . the carriers of paṇa . . . purāṇa . . . two mānikās of rice should be given . . . mānikā . . . the high officials could cause harassment in their own spheres of works under pretext of official work, but this cannot be done and such officers will be punished . . . knowing this is the work of past kings who were devoted to serving the interest of the people . . . the witness is the crown prince Yuvarāja Śrī Vijayadeva.

CXLV

Jayadeva's Mīnanatha Inscription stands today on the platform near the water-conduit in front of the gate of Mīnanatha.

The inscription belongs to Jayadeva II, and is addressed to a village. But because of extensive damage to the stone, nothing more can be made out.

CXLVI

Om, hail! the great cause . . . thinking that by setting up the image of the Lord, one gets the results of the virtuous deeds, the Lord, the teacher of the three worlds, was set up (his Lord or image).

(We do not know whether this refers to the phallus of Kumbheśvara enshrined in the temple.)

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*According to Manu and Kauṭilya uttama sāhasa means 1000 paṇas in fine.

CXLVII

This is a two line record inscribed on the body of the image of Goddess Vārāhī attached to the back wall of a temple of Ganeśa in Mahābauddha, a quarter of Kathmandu, near the Parade ground. The translation would read: Brāhmaṇa Śaka (belonging to Śaka family) Bhatta's son, in front of his abdomen this much, where the fire Jathara was burning. (This does not make much sense)

CXLVIII

The year 170 Kārtika . . . 10th day 7th, a clean water reservoir . . . Divakara donated in the country of Dholabasa south of the Highway to the Panchalikās of Kalopigrāma, comprising the land, south of the Highway and west of Chullankhu.

CXLIX

It is a 4-line inscription. The translation migh tread:

Any where, height of compassion for the welfare of the entire humanity . . . y . . . They do not obtain this, all the kings of the earth . . . therefore for all the members of the illustrious families, for the end of their grief they experience since birth . . . raising voice, such a lady.

CL

For the attainment of knowledge of the entire human beings without delay and keeping this in view.

CLI

. . . Those whose cause is *Dharma* they will have dharma, thus said the Lord, Tathagata, theirs is the restraint (over passions), this is what the mahāśramnaṇa says.

CLII

These two images . . . urge for . . . and two mandalas.

CLIII

The female monk who is mercy incarnate donated this water conduit made of stone for the welfare of all living beings.

CLIV

Translation: The same as above.

CLV

On . . . Āṣāḍha kṛṣṇa 7th (black fortnight) while Mahārājādhirāja Parameśvara Śrī Manadeva was reigning, the enemy was defeated in battle, he then became bereft of happiness, and for the memory of himself, the donee performed a virtuous deed (?) . . .

CLVI

On the 2nd day of the dark fortnight of the month of Māgha in the year 180 while Mānadeva was ruling Huṁdharmajīva who lives in the village of Etangrāmalahugvala carved himself (by his own hands) a wonderful and faultless image of Avalokiteśvara on stone in order to obtain emancipation of all the human beings from a deep dark abyss of suffering, with a desire to take them the right way and dedicated to the attainment of great wisdom (prajñā).

CLVII

. . . [The water conduit was constructed for the welfare of all the human beings] on Samvat 182 Āṣāḍha śukla 13.

CLVIII

Oṁ with devotion to Viṣṇu . . . on Āṣāḍha kṛṣṇa 7 on Samvat 207 Amṛtavarmā donated a water-conduit for the welfare of the world, and hoped this will again and again provide water to the thirsty.

CLIX

Oṁ, 50 years more and 200 Samvat had elapsed, and in the first intercalary month of Āṣāḍha on the second day the king by name Balirā(ja) built this water conduit of stone facing the south in order to enhance his own merit.

CLX

On Samvat 271 Vaiśākha, bright fortnight, second day, while [Mahā]rāja Varadeva was ruling [illegible] of

Laṅkhā village inaugurated the ceremony of setting up the image of Lord Pratibala Svāmi. . . . The image was made by. . .

The installation was made by Kumarasvāmi for his happiness and merits . . . Huṁnisāralaṁbha made the image. The grant of land was mānikā 80 and pra 5 in the west.

CLXI

The colophon reads : The writing of Manuscript Sahottaratantra is completed in the reign of Mānadeva who had earned white fame like the bright moon, during the pleasant spring season, the month of Vaisakha, bright fortnight of the year Samvat 301, 7the Tithi, asterism Puṣya day of the week, Sunday, siddhayoga, by Śrī Harṣachandra the work śuśruta by name for the welfare of all the living beings.

APPENDICES

I

Urged by the queen's (devyāh) wisdom to fulfil her duties the king (Śrīpadaih) has appointed . . . elder Ketumbāṭa at the initial stage of making the stone pillar as desired.

Tānābahā image inscription

. . . On the day of the dark fortnight of the month of Āṣāḍha (the portion is damaged), and during the reign of the king of kings, great lord [Mahādhirāja] Parameśvara Śrī Mānadeva . . . to me . . . in the battle (against evils) . . . to enjoy his own happiness . . . to obtain merit out of the creation to his own memory.

II

When King Priyadarśi, the beloved of the kings, was anointed twenty years (crowned since twenty years ago) he came and respected this place thinking that Buddha, the sage of the Śakyas, was born here.

Then he erected a pillar and got a horse (?) also made of stone to be placed on the capital. The purpose of this was to let the people know that Lord Buddha was born in Lumbini village, and so the king exempted the people from taxes and decreed that they thould pay land tax only 1/8th of the total produce.

[R.G. Basak thought that Gudavi means a she-ass but Hiuen Tsang said that he heard of a horse being struck by lightning and fell broken along with the capital.]

III

When King Priyadarsi, beloved of the gods, was crowned 14 years, he enlarged the relic stupa of Kanakmuni and on 20th year of consecration he himself came and paid his regard and erected a pillar of stone.

IV

(This is fragment of a larger stone.) Wife of . . . daughter-in-law of the brother of King Kalahābhimānī (Amśuvarmā) . . . spreading rays of her fame, died at a young age . . . desiring to uproot the enemies of Yāpring village (the king at the time) . . . shining because of numerous qualities, was Jiṣṇugupta ruling. She, a devoted lady, asked her son to construct a water conduit serving water as clear as a learned man's heart taking help from the Goddess Lakṣmi and men of goodwill . . . she granted the land of Lunsri country fetching as levy 50 mā, as a share of produce to the resident Gosthis of Duprang, . . . the gifts to be utilised whenever the water conduit became unworkable because of damage.

V

(The inscription is much damaged.)

Witnessing the celebration of the victorious war . . . in order to keep going whatever inevitable for a long time . . . best of land, the share of produce to be enumerated is written . . . south of Matingrama, the share of the produce of garden at the rate of 20 mā . . . 100 pieces of unrefined sugar from the Western garden . . . share of field produce at the rate of 20 mā.

VI

Nothing particular is known except grant of land in the western region for the worship of the deity, Lord Buddha, whose praise is sung in the first line in the prayer that the donor might attain Buddhahood as a cumulative effect of merits earned.

Lord Buddha is called the teacher of the universe.

The produce of the land accruing for the purpose was to be realised at the rate of 20 mā . . . mā 26 . . . half mā, measurement of rice . . . then 6 mā, all this for applying paste, burning incense and lighting the lamp, again mā 3 (the last line worn away), the donor hoped that whatever merit he had earned will go to help his fellow men to attain the state of the Buddha.

VII

. . . all living beings let them attain Buddhahood. The grant of land bhūmi 10 yielding mā 2 for the worship of Āryavalokiteśvara and for Āryasaṅgha the donation is 5 mā (the first line is worn away).

VIII

This seems to be a decree issued by giving consent to Sāmanta Chandra Varmā Gomi who had created an agrahāra. The ruler seems to be pleased with the preservation of domestic animals and birds in the area by its people. The boundaries seem to be fixed. The area was declared agrahāra.

Certain privileges were granted to the inhabitants of the village where the Agrahāra was created, but the name of the village cannot be read. The charter was issued to make the grant last for ever.

In the demarcation of the boundaries the following comes to view: east of this . . . in the south, Badrālī, in the south-west . . . in the north-west Ksetrālī (land) of Thasamprindesa. Anybody interfering with this provision will be punished . . .

The stone is much mutilated, more at the margin both sides and is not complete.

IX

Hail! The moon of the firmament of the Lichhavi family, who is graced by the feet of Lord Paśupati and devoted to the father, who is the king of kings and the lord himself. The happy Jayadeva . . . addressing the people of . . . orders: Let this be known to you . . .

[Thereafter we have stray expressions such as bhūmi in two places and there is also mā preserved in three places respectively. Perhaps this is a grant of land in a certain village. But we do not know if much land was involved and about the purpose, for which the grant was made.]*

X

In the reign of Gaṇadeva . . . Viṣṇu Varmā, with due respect and keeping the welfare of his father and mother and all living beingt, constructed the water-conduit.

XI

On year 172 Āṣāḍḥa bright fortnight, 12th day, in the Ankabalaka village, Sriheujiva . . . Śrī Vastramitra, Śrī Devasvāmi . . . Śridharamitra, Śrī Dhruvamitra, Śrī Somamitra, Śrīmitra, Śrī Jayadeva, Śrī Nārāyaṇa and others installed the image of Nārāyaṇa (Viṣṇu) for the enhancement of their merits.

XII

With devotion and a desire to attain Buddhahood I salute the Lord who by the rays of his knowledge had removed the suffering of the world . . .

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*The reading is that of Dhanavajra.

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INDEX

A

Abhilekhālaya 9
Abjavatī 54
Abhayaruchi Vihāra 79
Abhijītmuhūrta 1
Abhiṣeka hasti 44
Abhiṣekāśva 44
Adhaśālā Pānchālikā 51
Adhikamāsa Pauṣa 14, 36, 45, 49
Adhikamāsa Aṣāḍha 6, 15, 36, 103
Adhikamasatulādaṇḍa 81
Adhikāriyoh 113
Adhikārādhikrtān 75
Adhikṛtān 14, 34, 69
Agni 72
Agrahāra 56, 71, 79, 80, 81, 83
Akṣobhya 54
Aja 91
Ajikāvihāra 98
Atitalambha 90
Akṣaynivipratipaditā 54
Ambutīrtha 80
Amitābha 55
Amṛta (nectar) 93
Amṛtavarmā 54
Amśumān 91
Amśuvarmā 30, 32, 34, 35, 36, 37, 38, 39-40, 42, 45-47, 50, 51, 53, 54, 56, 57
Anangaśīla (Huṁ) 82
Ananta 65
Anantalingeśvara 75
Antarāsana (king's own court) 51, 73, 75, 96
Anuparama 20
Anuparameśvara 22
Anyadevakulānām 47
Araghaṭṭa 98
Archanā Gauṣṭhikā 41
Archanīya Gauṣṭhikā 40
Ardhaśaurīśvara 26
Arundhatī 3
Asamanjasa 91
Avalokiteśvara 103
Aśinko (pradeśa) 57
Aṣṭādaśaprakṛti 12
Asmatpādaprasādajīvinānyāścha 83
Asmatpādapratibaddhajīvanairanyairvā 53, 56, 57, 65, 68, 69, 101, 103
Asmatcharaṇopajibhiranyairvā 58

Ā

Āchārya 62
Ādinārāyana (Thankot) 12
Ādityagupta 42
Ādityasena 92
Ādeśvara 50
Āgama 19
Ānglabakasapitā 35
Ārāmakhara 87
Ārogyaśālā 50
Ābhirī 22
Āryan (propriety) 45
Āryaghāt maṇḍala 20
Ārya Saṅgha 68, 81
Āryāvalokiteśvara 23
Āryāvāsa 52
Ājñāsvayaṁ 20

B

Babhru Varmmā 24, 27-29
  and in all the inscriptions
  of S. 482
Bahālukhā (Patan) 14
Balambū 61, 77
Balasokṣi Temple 98
Balirājā 108
Bāṇāsura 91
Bandhubhadra Śākya 68
Bappa 48, 53, 82
Bandhujīva (Rājaputra) 25
Banyaguṁ Śikhara 56
Bempā (grāma) 7
Bendall 32, 48, 74
Bhādgaon (Golmadhitol) 32-33
Bhādgaon (Tulachhentol) 33
Bhādradivāsa bhavana 76, 77,
  78
Bhadreśvara 21
Bhagadatta 92
Bhagavatchandra 72
Bhagavat Praṇardana 63
Bhagavatī Vijayesvrī (Vijayeś-
  varī) 9
Bhagiratha 91
Bhāgyadevī 51
Bhakṣābhavaṁ village 82
Bharatāśrama 42
Bhairava Dhokā stele 58-59
Bhaṭa (guards and spies) 71,
  73, 74, 75, 77, 78, 86
Bhaṭanāyakasya (chief of the
  Bhaṭas) 44
Bhaṭṭādhikāraṇa 32, 43, 62, 96
Bhaṭṭādhikāra 96
Bhaṭṭāraka 14, 15, 20
Bhaṭṭārakapādīya (an officer
  of the king) 27
Bhaumagupta 24-26, 28, 71
Bhava 38
Bhavagupta Pratihāra 21
Bhāga bhogakara 13, 82
Bhāgyadevī 51
Bhāṇḍanāyaka 44
Bhārata 18, 42
Bhāravi Śramaṇa 31
Bhāravi 23, 27
Bhikṣusaṅgha 79, 81
Bhikṣuṇīsaṅgha 81, 88
Bhīmavarmā 59
Bhīmārjunadeva 61, 63, 66
Bhīmasenthān (Patan) 53-54,
  89-90
Bhogachandra (vārtta) 38
Bhogavarmā (mahasamanta) 42
Bhogavarmā Gomī 33
Bhogavarmā (mother of) 51,
  67, 92 (daughter of Mau-
  khari Bhogavarmā)

Bhoginī (Śrī), wife of Mānadeva 11
Bhogyananhitol 55
Bhojamatī 90
Bhvaṅkhā 31
Bhoṭṭaviṣṭi 83
Bhṛngāresvara 67, 84
Bhṛngāra grāma Pāñchālikā 67
Bhṛṅgāreśvara devakula 84
Bhṛṅgareśvara devakula Pāñchālikā 84
Bhṛṅgāreśvara Pāñchālikā 84
Bhukkundikā 29 (fish)
Bhukti (Nepāla) 86
Bhuvaneśvara 71
Bhūmagupta 60
Bhumbhukkikā Jalaśayana 47
Bhū 16, 22, 62
Bhūmi (measurement of land) 7, 11-12, 14, 22, 54
Bhūmichhidra 82
Bhūmidevāh (Brāhmaṇa) 99
Bihliṅ 31
Bilhiṅkho 31
Bilibikṣa 7
Bilvamārga 71
Bir Library 9
Boddaviṣaya 98
Brādul (rivulet) 91
Brāhmaṇas 12, 14, 22, 24, 27, 47, 83
Brāhmaṇa Viśvasena 72
Brāhmaṇa Puṇyagomī 20
Brāhmaṇa Gauṣṭhikā 40
Brāhmaṇa Śakabhaṭṭa 101
Brāhmaṇa Sanāthya Gauṣṭhikā 41
Brahmā 62, 91, 93-95
Brahmuṅ 21
Brahmuṅ Mahīśīla 14
Brahma tīrtha 81
Bremguncho (hill) 24
Bṛhaspati 18
Bugayumi (Bungmatī) 42
Bunlu (stream) 24
Buddha 54
Buddhakīrti 95
Būdhānīlakaṇṭha 35
Burdum 31 (river)

C

Champaka 87
Chandaka 72
Chandravarmā 57 (Sāmanta), 74 (Mahāpratihāra)
Changu 10, 31, 34
Chandreśvara 34
Chāṭabhaṭa (their non-entry) 71, 72, 75, 77-78
Chaitya Bhaṭṭāraka 53
Chatubadāduna Vihāra 79
Chaturdiśāryabhikṣusaṅghas 79
Chāturvimśamahāyāna pratipannārya bhikṣu Sangha 54
Chhatra Chaṇḍeśvara 62
Chhogunyūvisāma Talaṅju (villages) 59
Chiśimaṇḍā 63
Chobāra 69
Chokhaparā (a tax on cloth) 63
Chowkitar 20-21, 24
Chuḍikeśvara's Pāñchālikā Gauṣṭhikā 41
Chuhwanga 80
Chuhungapedā 72
Chullaṅkhu 101
Chupriṅ river 49
Chustuṅ 49

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Cupid (Kāmadeva) 62, 93

D

Dadhrinkankankatthako 98
Dakṣiṇadvāra 44
Dakṣiṇakoli grāma 15, 58, 62, 64, 66, 71
Dakṣiṇatiluduka 72
Daksinarasakula 100
Dakṣineśvara 34, 51, 80
Dakṣiṇālikā 87
Dānaśrnkhalikā Pāśupatas 72
Dandaṁguṁ 87
Daṇḍanāyaka 56, 73
Daśamī Gauṣṭhikā 89
Daśaratha 91
Dānkhuṭṭarthādikaranīyam 60
Dāvākotta 86, 87
Demons (asuras) 63
Deśavarmmā Gomī 39
Deśabhaṭṭārikā 28
Deva Kulānām 44
Devalābha (vārta) 11
Devī Śrī 44
Dhencho pradeśa 79
Dharma 16, 17, 102
Dharmadeva 1, 10, 91
Dharmapāla 54
Dhārmarājikāmātya 81
Dharmasaṅkara 43
Dharma Soma 62
Dharmasthali 35
Dhārāmānesvara 47
Dhārmikagaṇa 74
Dhāvaka Gechchhijākasya 44
Dhima (nadi) river 87
Dhelanti river 34
Dholabāsa 101
Dhūpa Gauṣṭhikā 40
Dhruvadeva 57-60
Dhruvasaṅgha Vārta (Pratihāra) 21
Dhruvasena 15
Dhuṁpraṅ grāma 7
Dhūpa 40
Dhvaja Gauṣṭhikā 41
Dhvaja mānusaṣya 44
Deities three (tryādibhi) 90
Digvāra 61
Dilīpa 91
Dipeka 99
Divākara 7 by name Indra, 101
Divine Lord 99
Dolādri 1
Dolāśikhara 31, 89
Dolāśikharasvāmi 34, 46
Domāgrāma 23
Draṅga 32, 71, 75, 76, 86, 97
Drumakūti mārgga 98
Dulaṅ grāma pradeśa 7
Dvaipāyana 20
Dvārodghāṭana 38

E

Etangrāmalahugvala 101 (village Lahugvala)
Earth (Kṣmā) 9

F

Feudatory (sāmantas) 39, 49

G

Gairidhārā 50-51
Gamma bhūmi 22
Gamproṅdiṅ 86

Gaṇadeva 24, 25, 26
Gaṇḍakī 4
Gaṇḍigulmaka 77
Ganeśa 101
Gaṅgadeva 26
Gaṇiduṅ 86
Gāṅśul 57
Garuḍa 46
Gauḍa 95
Gaulmika 45
Gauṣṭhikā 41, 47, 80
Gauṣṭhī of Indra 89
Gauṣṭhīs of Navagṛha 73
Gautamāśrama 87
Gechhijākasya 44, 72
Gigvala Pāñchālikā 90
Ginuṅ 61
Ginuṅ Vṛtti 61
Gīṭā pānchālikā 58
Gnoli, R. 33, 37, 96
God (Iśvara) 44, 91
Goddess Pārvatī 47
Goddess Vārāhī 101
Gods (tryādibhivarṇito) 63, 91
Gola 84
Golmaḍhitol 33
Gollaṁ river 87
Gomī bhū (the land of the
    Gomī) 79
Gomikhātaka 64 (the ditch
    dug by Gomī)
Gomini 22
Gorkhā 85
Goṣṭhi 99
Grand Usherer (mahāpratihāra) 14, 15, 20, 24, 25, 26,
    27, 28
Gṛhapati 9
Got Canal 79
Guḍaṇḍuluttara pradeśa 14
Guhamitra 7
Gujatuṅ grāma 53
Gullaṁtaṅga 78
Gumpadbriṁ pradeśa 7
Guṁvihāra 46
Guṇachandra 35
Guṇavatī 9
Guṅdimaka 30

H

Haṁsagṛha 75, 100
Haṁsagṛhadeva 47
Hara's liṅga 95
Hari 1-2
Harigaon Pillar Inscription (I)
    44, (II) 46, 47, Image
    (Viṣṇu's coat of arms) 46
Harigaon stele (I) 43, 44,
    (II) 46, 47
Harṣachandra 104
Harṣadeva 92
Hastimārgga (elephant passage) 12
Hārāguṅ Śikhara 15
Hāmhumvastu 48
Hiddhimaśālā Gauṣṭhikā 41
Hārāguṅ peak 15
Himalayan 70
Hiraṇyādi 82, 85
Hṛinko pradeśa 14
Huṁ Dharmajīva 103
Huṁ Nisāralaṁbha 108
Huṁ Dhruvaśīla 82
Huspṛṅduṅ 71
Hyāspriṅdruṅgrāma 7, 97
Hmupriṅ 81

I

Ikṣvāku 91
Ināyatol (Bhadgaon) Slab 46

Indra 6, 7, 10, 40, 91
Indronāmadivākara, Indra by name Divākara 7
Indra Gauṣṭhikā 40
Iśvara 26

J

Jalaśayana 77
Jamayambi 97
Janardana Varmā (Rājaputra) 77
Jaṅga (unknown substance) 49
Jarikhusam 98
Jariptukhu saṅkrama 98
Jaṭhara 101
Jayadeva 83, 84-85, 87-88, 91-92, 99
Jayadeva II 100
Jayadeva (Rājaputra) 83, 84, 86
Jayadeva (bhaṭṭāraka) 87
Jayadeva (Pbh Md) 88, 99
Jayalambha 8
Jayapallikā grāma 12
Jayasundarī 12, 15
Jayavārtikā 52
Jayeśvara 8
Jājje Pāñchālikā 90
Jāti Śukla mṛttikā 38
Jīnas 55
Jiṣṇugupta 56, 58-59, 61-63, 65-66, 68
Jiṣṇuvarmā 59
Jīvadeva 58
Jīvavarmma Vihāra 98
Jnātikhun river (nadi) 37, 50
Jolpriṅ Village 61
Jrayāna 53

K

Kadamprin 57
Kāduṅ grāma 36
Kāladhara 62
Kalasa 63
Kalahābhimāni 47, 51, nṛpa 52, 53
Kaliṅga 92
Kaliyuga 52
Kalyāṇagupta Vihāra 79
Kakustha 91
Kalpa tree 82
Kalopigrāma Pānchālikā 101
Kambilaṁprā 79
Kamproyaṁbi 98
Kamśmasāna 61
Kanakamuni 105
Kankabattikhā 99
Kankulam 57
Kara (Samuchita), a tax 15
Kārtikeya Swāmī 99
Kaṣaṣṭhi viṣṭi 67
Khaḍḍukas 62
Khainaṣpu 7
Kharjūrikā Vihāra 47, 80
Kramalilah 23
Kāduṅgrāma 36
Kādampriṅ 57
Kāmadeva 3, 6
Kāmarūpa 92
Kāraṇapūjā 8, 21, 74, 85, 86
Kārṣāpaṇa 21, 28, 64
Kāṣṭikā (fish) 29
Kāya 96
Kebhusataprabhikara 108
Keyūra 66
Kailāsayātra 38
Kailāsakūṭa bhavana 42, 43,

46-48, 50, 57, 59, 63-64, 66, 69, 70, 82, 83, 85, 86-88, 99
Kailāsa Mountain 75, 93
Kailāseśvara 47
Kailāsa yātrā 38
Khaṁpriṅ Village 4
Kharhincho 24
Khopriṅ grāma 7
Khṛṅ pradeśa 55
Khupriṅgrāma 33
Khūlpriṅ grāma 62
Khapinche 62
Khārevalgancho 79
Kichaprincha grāma nos. XLI and XLII
Kinnara Varmā 9
Kinnarī 8
Kinnarī Jātaka 8
Kisipidi 15, XLI, XLIII 52
Kīrti 23, 33, 67-68
Konko 71, 76
Kosala 92
Koṭṭa 13, 30
Kṣatriyas 3
Kṣemajīva 84
Kṣemasundarī 6
. . . Kugrāma 62
Kuladevatā 44
Kulapati 75
Kulapravīra mahābalādhyakṣa 28
Kumāragupta 54
Kumārāmātya 70
Kumārasvāmi 104
Kumāravijayī 52
Kuṁbheśvara 100
Kuṇḍala Kṣetra 79
Kuṇḍa 45
Kurpāsi grāma 38
Kuther 14-15, 21, 39
Kuthera brttyādhikrtānām 33-36
Kuhmum Vastu 48

L

Lachchhā Gomī 39, 41
Laḍitamaheśvara 51, 76
Lagantol 82-83
Lakṣmī 25, 61, 93
Lamkhaulamuttaṇa 98
Lanjgval Pānchālikā 90
Lankā 91
Lasunakara 32 (a tax on garlics)
Lāzimpāṭ 5
Lekhyadāna 33, 34, 35, 36
Lele 40
Lembaṭi draṅga 40
Leṇḍu Pradeśa 22
Levi 2, 36-37, 96
Lichchhavi kulāmbarapurṇachandra 11 (for Mānadeva)
Lichchhavikulaketu (for Śivadeva I) 28-30, 32-36, 38, 40
Lichchhavikulaketu (for Dhruvadeva) 56, 57, 58, 59, 60
Lichchhavikulaketu (for Bhīmārjunadeva) 61, 65, 66
Lichchhavikulatilaka 61
Lichchhavi simhasanadhyāsi kulaketu 63
Lichchhavikulālankāra 63 (both for the same ruler)
Lichchhavi rājñam kulāmvaraśaśibhuvi Lichchhavinām (for Narendradeva) 69
Lichchhavirajavaṁsa Jātyā 71 (Narendradeva)
Lichchhavirājnam maṇi Vaṁśajātam 75

Lichchhavikulaketu 78-79

Lichchhavi Kulaketu Śivadeva II 83, 84, (Lichchhavikulānandaketu) 86, 88

Lichchhavi Jayadeva 91

Lichchhaviḥ, name of the ancestor 91

Lingvala or lingval 14, 24, 25, 32, 39, 50, 60, 69

Lokapālasvāmi 75

Lokeśa 55

Lokeśvara 95

Lopriṅ 54

Lopriṅ grāma 80-81

Lord of Dolā Śikhara 67

Lotus 95

Lumbañcho 64

Lumbini 105

Luṅju 87

M

Madhusūdanasvāmi 73

Madhyamāvara Kāya 44

Madhyamadvāra 98

Madhyama Vihāra 46, 76, 79

Māgvala 58

Māggola 58

Maharṣi 15

Magadha 92

Mahābauddha 101

Mahābalādhyakṣa (C-in-C) 28, 44, 49, 72

Mahābhārata 16, 18

Mahāprajnā 54

Mahāpratihāra 14, 15, 20, 21, 22, 23, 24, 25, 26, 27, 29, 30, 32, 33, 34, 35, 36, 37, 38, 39, 40, 56, 57, 58, 59, 60, 61, 62, 63, 65, 66, 67

Mahārāja (bhaṭṭāraka) 8, 12, 13, 14, 15, 20, 21, 22, 23, 24, 25, 26, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40

Magadhādhipasyadauhitrī 92

Mallakara 48, 63

Mallapotasūkara karānām 80

Mallapotānām 70

Mangalbazar (Water conduit, Patan) 45, 46

Mallakara, a tax on malla (an animal) 37, 62

Mallapotakasūkara Karānām 50

Malla yuddha 40

Malla yuddha Gauṣṭhikā 41

Mānavihāra (Śrī) 10

Maṇḍalī 74

Maṇigupta 23

Mahendramatī 23, 31

Manaṅ village 41

Mandākinī 95

Maṇḍapi yātra 97

Maṇimatī 27, 31

Maṇināgaṭṭikā 98

Mahārājādhirāja (Walsh I.6—coin) 56, 57 for Amśuvarmā

Mahārājādhirāja 69, 71, 72, 74, 75, 78, 79, 88 all for Narendradeva, 82, 84, 85, 86-87, 88 all for Śivadeva (II), 88, 99, 100 all for Jayadeva

Mahārājādhirāja (Paramabhaṭṭāraka) 72, 74, 78, 79 as applied to Narendradeva, 82, 84, 85, 86, 88 (all for Śivadeva II), 88,

99, 100 for Jayadeva
Mahārājādhirāja (Bhaṭṭāraka) 69, 71 (no bhaṭṭāraka), 79 (all for Narendradeva)
Mahāsāmanta 20, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 46, 47, 48, 49, 50, 54
Mahāśramaṇa 102
Mahāyāna (a Buddhist sect) 54
Mahendramatī 23
Maheśvara 10, 78
Mahīdeva 60, 92
Mahīśīla (vārta) 14
Maisiṅ 7
Mākhopriṅ 33
Malla Yuddha 4, 62
Malla as animal 37, 62
Maṇiratna 22
Mañjuśrī 54
Manu 18, 91
Maryādābandha 46
Maryādā 86
Matsyabhāraka, taxes on sales of fish 29
Maukhari family 92
Mādhyavaśālā goṣṭhi 40
Māghavarṣa 8
Mākhoḍulum 30
Mākhopriṅsatala draṅga 33
Māligaon 64-65
Mālitar 57
Mānadeva 2-3, 5-11, 23, 60, 91
,, II (Sumatitantra) 102
,, III 103
,, IV 104
Mānadeva Vihāra 79
Mānagṛha 12, 14, 15, 20, 24, 26, 42, 44, 56, 58, 60, 63, 65-66
Mānagṛhadvāra 44
Mānagupta Gomī 63
Mānavihāra 10, 46
Mānamatī 23
Māneśvara (Dhārā) 17, 47, 97
Māneśvara rājāṅgaṇāli 98
Māneśvara 47, 71, 97
Mā 11, 12, 16, 22
Mānikā (measurement of grains) 7, 15-16, 40, 41, 48, 50, 72
Māggola 58
Māgvala 58
Māpchoka 24, 25, 65, 67
Māṣa (going through) 98
Mātiṅgrāma 48
Mātiṅ devakula 48
Mātiṅ grāma Pānchālikā 48
Mātrikā 28, 29
Mekaṇḍidul (Canal) 81
Mhupriṅ Pāñchālikā 81
Miṅdicho 24
Miṅko 22
Mīnanātha 100 (Patan, the stele lies on the platform in front of the main gate)
Mīna Nārāyaṇa Temple near the Bhairava Gate, by the side of which lies the stele 58-59
Mirmeli Śankara Nārāyaṇa 42
Mittambū 80
Moguṅcho 24
Monastery, vihāra of Jīvavarmmā 98
Motiṭār-Lubhu 103
Mount Meru 94
Mṛgī 54
Mṛdbhāṇḍāni 50
Mudra 96

Mūlavāṭikā village 57
Muṇḍaśṛṅkhalika Pāśupatāchārya parṣadi 62
Murāri 26, 65
Musumbahal 88

N

Naḍapaṭṭikā 98
Nahguṅ avenue 61
Nandavarmā 59
Nandiśankhavādayoh 44
Narapriṅgrāma 72
Narasiṁha Pānchālikā 35
Narasiṁhadeva 47
Naravarmma nāmnā or by name Naravarmmā 5
Narendradeva 71-75, 92
Navagrāma 13
Navagṛha 72-73, 89 (maṇḍala)
Navagṛha Maṇḍala 89
Nāṭidul 61
Nāṭividvā 99
Nālanga grāma 103
Nālaṅga 82
Nālavarmā 82
Nāmilāgati 72
Nārāyaṇa Temple 89
Nārāyaṇasvāmi 42, 60
Nāṭheśvara 21, 23, 59
Naipālas 44 (Naipālebhyah)
Nepāla 13, 67, 71, 75, 84
Nepāla Bhukti (Country) 86
Nepālamaṇḍala 99
Nepālāntavarttinah 84
Naipālebhya 13-14, 44-46
Nīlīśālā 50
Nimbrū 80
Nirapekṣa 10
Niyogādhikṛt 97
Nṛpadeva 73
Anangaśīla Huṁ 82
Nupunna grāma 86
Nuppunna Draṅga 60
Nupūra 66

P

Padmapūjā 95
Pāgumaka 62
Pahancho 64
Palāndukara (tax on onions) 33
Panchāparādha (five heinous crimes) 33, 34, 35, 36
Paṇa 11-12, 44 (pa), 46 (pu), 62 (copper), 96-97
Paṇapurāṇa 11-12, 96-97
Parachakrakāma 93
Parade Ground 101
Paramabhaṭṭāraka 71, 72, 74, 78, 80, 82, 83, 85, 86
Paramābhimāni 22
Paramāsana 79, 81
Parama māheśvara 78
Parameśvara 102
Palānchok 9
Parigespulli 79
Paśchimādhikaraṇa 40, 44, 96 (Śrī)
Paśchimadvāra 44
Pārvatī 26
Paśupati, Bhagvat 21, 43, 44-46, 48, 50-51, 56, 58, 60-61, 63, 64, 65, 66, 67, 69, 71-75, 82, 84, 85, 86, 88, 91, 93, 94
Paśupatau (referring to the area where the shrine was situated) 51
Paura, an inhabitant of a town 58

Pāñchālī 61, 67, 89
Pāñchālikā 26, 35, 45, 49, 56, 58, 61, 67, 69, 73, 80, 84, 96, 99
Pāñchālikā Lanjgval 90
Pāñchālikā of Kalopigrāma 101
Pāñchālī of Lopriṅ 88
Pāñchālī of Punu 89
Pāñchālī of Reṭā 89
Pāñchālikā of Tāmrakuṭṭaśālā 97
Pāñchālī Sāmānya 47
Pānīyagoṣṭhi 40
Pānīyakarmāntika 44
Pānīyamārga 40
Pārthivaśilā 20
Pāśupata 74, 82
Pāśupatāchārya 62, 72
Pāśupatāchārya Daksma tiladuka 72
Pātāla 93
Phabadraṅgrāma 86
Phalanju viṣṭi 86
Phaṅsiṅpral 81
Pharpiṅ 24, 52
Pheraṅ Koṭṭa 36
Pṛthul kṣetra 42
Pikaṅkūlakapradeśa 16
Pikhu grāma 62
Piṇḍaka (a kind of cess or rent realised from the tenant) 7, 8, 12, 22, 27
Piṭāljādhikāra 70
Pīṭhādhyakṣa 44
Poṇḍimandapikā 62
Prabhukeśvara 7
Prabhusaṅgha 7
Pradhāna purassārān 15
Praṇālīdimaka grāma 39
Pradīpa Gauṣṭhikā 40, 41, 42
Pramathas 94
Praṅpriṅ pradeśa 7
Praṇālī Gauṣṭhikā 41
Pradhāna Brahmana purassaran 54
Praṇardana Prāṇakauśika 62
Prasādadhikṛta 44
Prasādagupta 24, 25
Pratibalasvāmī 108
Pratihāra 21
Pratolyā (main road) 44
Pravahaṇa Gauṣṭhikā 41
Pravarddha Māneśvara 98
Prayiṭṭikhā 7
Prekṣana maṇḍapi 98
Prichchhibru Dakṣiṇeśvara 80
Pṛthu 1, 91
Pritubrumadhyamālī 81
Priyadarśī 105
Priyajīva 70, 71
Projnambu 31 (river)
Proṅdiṅ 87
Proṅnipraṅ 31
Proṅprobaṅ 31
Puṁdaṭṭa 97
Puṇḍrirājakula 30
Puṇyagomī 20
Puraṇa or Purāṇa 44, 46 (pu), 77, 96-97
Pūrvādhikaraṇa 96 (Śrī), 100
Puṣpabhuvākabāhaka 44
Pūrvvaśālā Gauṣṭhikā 41
Puṣpavāṭikā vihāra 89
Puthaṁpriṅ 97
Puṭṭīnadī (rivulet) 87
Puttī Nārāyaṇa 86

R

Raghu 91
Rajabhūmi 15

Ratnasaṅgha 6
Ratneśvara 6, 7
Ravigupta 14-15, 20-21
Ravīśvara 21
Rājagriba (a variety of fish) 29
Rāja kula 28, 29, 44, 86, 143
Rajakulavastunaniyukta mānuṣaṣya 47
Rajakuliyavyavasayibhih 85
Rājavihāra 46
Rājavihārendra 79
Rājavāsaka 87
Rājyamatī 92
Rājyavardhanadeva 11-12
Rājyavatī 2, 4, 5
Rāmadeva 23
Ramaśīla Vārta 32
Rāmasvāmī 72
Rameśvara 47
Reṭāpāñchālī 89
Rāvaṇa 91
Ripsinko bridge 31
Rogamāchau dauvarika 96
Rohiṇī 1
Rudrachandra Gomī 77

S

Śaṁbhu 22, 63, 95
Śaṅkara 89, 94
Śaṅkaradeva 1, 10, 91
Śaṅkara Nārāyaṇa 26
Śalagaṁbi 23
Śaśikṣetra 80
Śaṭammi-bhūmi 22
Śātuntidulchhilāgṛha 31
Śauryadeva 77
Śākya 64
Śākyamuni 54
Śālagaṁbi Kṣetra 23
Śilāpaṭṭaka 36
Śivadeva 11, 26-30, 32-34, 35-40, 42, 47, 93, 95
Śivadeva II Bhaṭṭāraka 80, 81, 82 (all as yuvarāja)
Śivadeva II as king (Mahārājādhirāja) Pbh Md 83, 84, 86, 87, Rd 82
Śivadeva Vihāra (Monastery) 78
Śivaka devakula 13
Śivadeveśvara 82
Śivalinga 6, 8, 9, 11
Śivapurī 35
Śivagal devakula 71
Śakabhaṭṭa 101
Śalankhā 64
Śalagambi Kṣetra 34
Śarīrakoṭṭa maryādopapanna 82
Śivīpraṇalī 83
Śiṭāti 71
Śiṭāti draṅga 86
Śiṭātigulma 12
Śiṭāti jolpring grāma 7
Śiṭātikatala 24-25
Śiva 83
Śobhanā yātrā 86
Śollādhikaraṇa 21
Śolla 60, 69
Śrāvaṇikādāna 46
Śrībhoginī (wife of Mānadeva I) 11, 44
Śrīdevī 44
Śrīdharagupta 65-67
Śrīmatpādīya 96
Śṛṅkhalika Pāśupata 62
Śrīpādānudhyāta 14
Śrīvatsa 1
Śubheśvara 21

Śrutis 17
Ṣaṣthidevakulasya 44
Śulka 21
Śulhamuṅ 49
Śulyādhikaraṇa 24, Ins. n. 37, 38, 39, 40 (Śaullya)
Śūrabhogeśvara 51
Śūrasena 51
Sagara 13, 81
Sahasramaṇḍala 83
Sahasrasthāna 88
Sahottaratantra 104
Samājñāpanā 32, 33, 36, 39, 65
Samantabhadra 54
Sammārjanīyah 44
Saṅgha 8, 54, 88
Sapelā pāñchālī 47
Saptamī Goṣṭhi 99
Saralārāma 61
Sarvvadakṣiṇāli 81
Sarvvakoṭṭa maryādā 37, 71
Sarvvadaṇḍanāyaka 14, 15, 20, 24, 25, 26, 27, 28, 29
Sarvvādhikaraṇa 37-39
Satungal n. XLII 36
Satya Nārāyaṇa Pillar 16-20
Satyayuga 73
Satvāumālambaka Trisandhisajñaka 31
Sāmanta 4, 30, 31, 34, 57
Sāmānya Pāñchāli 47
Sāmānya vihāra 47
Sāmbapura 47, 98
Sāmbapura Vātikā 98
Sindri Dauvārikā 97
Skandadeva 74 (yuvarāja)
Smṛtis 17
Srobhoparikhā 30
Stharu draṅga 29
Sthānadauvārika 97
Sthānu 94
Sthiteśvara 21
Sthitivarmā Rājaputra 46
Subrunku 22
Sugata 17, 91
Sujāta Prabhu Vihāra Monastery 69
Sukhāvatī 54
Suhlmun 49
Sundhārā (Patan) 48-49
Supuspadeva 91
Suvarṇa gominī 72
Surisunbatti 64
Suśruta 104
Sukarakara 50
Sūrya 91
Sūrya Ghat Śivaliṅga 48
Svatalaswāmī 38
Svāmī Kārtikeya 99
Svāmī vārta 26
Svarasvami 59
Svayamājnā 43, 45, 47, 83
Swayambhu 9
Swayapupāropita Pradeśa 22

T

Tabechesa 98
Taitarīya Śākhā Goṣṭhi bhūmi 97
Tandosthala 61
Tathāgata Akṣobhyah 54
Tala (Makhopriṅ) 32, 78-79 (Sarvatalagrāma)
Tala satala Śitaṭikā draṅga 86-87
Talanju grāma 59
Talaswāmi 64
Tatmattanakaṁ 98
Thambu 57

Tāmra Kuṭṭa Śālā 98
Tāmrakuṭṭa Śālā lakhamaka 98
Tāpana 45
Tailaghaṭa 48
Taukhel 48
Tebahal 7, 68
Tegvalagrama 24
Tegvala Nārāyaṇaswāmi 42
Tegvala Pānchālikā 90
Thanturi dranga 28-29
Tenkhu 83
Tekhundul 34
Testuṅg 49
Tibet 63, 83
Tilagangā 5
Tilamakaṁ 24, 37
Trikara 22-23, 34, 35, 36 (three taxes)
Trisandhi Sajñaka 87
Trisandhi sajñaka Pradeśa 87
Tripura 90, 99
Tukāṇa 99
Tuṇdāl Devī 6
Tundhikhel water conduit Inscription (on the road to British Residency) 53

U

Udra 92
Uḍaṇehu 98
Udunmalaka (bridge) 31
Udayadeva 49-51, 56, 92
Umātīrtha 89
Umā-Maheśvara Image (Sankhamul) 27-28
Uttamasāhasa 100
Uttaraśālā Gauṣṭhikā 40, 41
Upabhidhisistikhuṭṭa 87
Uśanasa 19
Uttamakāya 96
Uttama pāñchālikā 100
Uttaradvāra (North gate) 44
Utthima 87

V

Vaiśampāyana 15
Vajra 54
Vajraghar 80-81
Vajrabhairava 85
Vajradhara 54
Vajraratha 27
Vajreśvara maṇḍala 74
Vajrayāna 53
Varadeva 103
Vārāhasvāmi 62
Vārāhī 101
Varṇa 43, 84
Varṇāśrama 63
Varuṇa 10
Vasantadeva 12, 14-15, 20, 92
Vasapāsupatāchārya 82
Vasurāja Bhaṭṭāraka Mahārāja 60
Vatsadevī 59, 92, 95
Vāditra Gauṣṭhikā 40
Vāhikagupta 72
Vāgvatī 27, 31, 74, 79, 81
Vāgvatipāradeva 47
Vāmana Svāmi 22
Vāmanadeva 22
Vātamkuṭi 99
Vārta 26
Vārtta Devalābha 11
Vāsudeva 28-29, 55
Vāsudeva Brāhmaṇa Gauṣṭhi 40
Vāsuki 94

Veda 9, 15, 16
Vedabhaṭṭa 33
Vempāgrāma 7, 22
Vetra Dauvārika 97
Vibhuvarmmā 53
Vihāra 46, 79
Vihlinkho Srota 31
Vijayadeva 88, 90, 100
Vihling mārgga 31
Vijayasvāminī 9
Vijayavatī 11
Vijayeśvara 11
Vikukṣi 91
Vikramasena 42 (Rājaputra)
Vikramasena Mahāsarvvadaṇḍanāyaka 43
Vikramasena Rājaputra " 48
Vilvamārga 71
Vindusvāmi 25, 49
Vingboche Maṇḍapi 99
. . . Vipānchālikā 42
Viprasena 15 (Yājñika)
Vipravarmā Gomī 34, 36, 45 (Mahārāja)
Vibhuvarmmā (Vārta) 53
Villivikṣa pradeśa 7
Virochanagupta 13
Viṅgvochā maṇḍapi 98
Viṣayapati 45
Viśvagasva 91
Viśvasena Brāhmaṇa 72
Viṣṇu 26, 28, 29, 46, 66-67, 93, 103
Viṣṇugupta 57-58, 61, 64, 67-68
Viśvasikanāyakayoh 44
Viṣṇudeva 73
Viṣṇupāduka hill 28
Viṣṇumatī 28
Vottarina 98
Vṛddhiṣeṇa 15-16
Vṛhika 15
Vṛjjika 73
Vṛjjikarathyā 73
Vṛttibhujāṁ 45, 68
Vihliṅ mārga (avenue) 31
Vṛdhiṣena 15
Vṛṣadeva 1, 91
Vṛṣavarmmā 27
Vaidyagrāmaka 82

Y

Yadurdvāra 98
Yaku 99
Yama 18
Yangāhiṭi 61, 65
Yatīsārūpyaka 65
Yampivahi 69
Yangubahi 78, 102
Yājñika 15
Yājñika Vedabhaṭṭa 16
Yājñika Virochana Gupta 13
Yāvadu 87
Yāvigrāma 98
Yebraṁkhara 64
Yūgval Pānchālikā 90
Yudhisthira 83, 85
Yūpagrāma 7, 21, 27
Yūpagrāma draṅga 69
Yūbisāmā grāma 59
Yuvarāja Udayadeva 49, 50, 51
" Viṣṇugupta 57, 58, 59
" Śrīdharagupta 65, 66, 67
" Śauryadeva 78

CORRIGENDA AND ADDENDA

Ins. n. VIII	P. 7	line 6 and 7 read Vempā for Vemma and Bala—b for Balabla
,, IX	P. 7	Line 6 *Praṅpriṅ* for Prangpring Line 9 *Votavu-* for Botabu- Line 11 Jalpṛṅ for jolpring
,, XIX	P. 12	line 3 read piṇḍaka (a cess or levy) line 4 add deva after Vardhana
,, XX	P. 12	add (Mahārāja) in line 1 and read Brahmuṅ in line 6 for Brahmum
,, XXI	P. 13	add Nepalese people (Naipālebhyah) in the first line of the inscription
,, XXVI	P. 16	line 1 read *Pikankūlaka* for *Pingkulaka* Line 3 add after *tax* the term *in Dumlamgrama*
,, XXIX	P. 21	line 3 add within brackets after the words five great sins (*Panchāparādha*) Line 9 read Brahmuṅ for Brahmuni
,, XXXI	P. 21	line 1 of the record, read Manudeva for Mānudeva
,, XXXIV	P. 23	line 7 read Dobāgrāma in place of Domagrama Line 8 read Khuddusvāmi for Khuḍusvāmi
,, XXXVI	P. 23	line 6 of this record add *which was his meritorious act* (Kirti)
,, XXXVII	P. 24	line 4, after Chief Minister add *Mahāpratihāra Sarvvadaṇḍanāyaka* Line 11 read Tegvanga and add thereafter *Ke khe again Bremguṅcho and Moguṅcho* followed by *tilamakam* (a canal) The last line in the passage would be:

Perhaps it refers to the construction of a canal.

Ins. n.	XLVI	P. 26	delete line 3 of the same inscription and read Tunchatutu
		P. 27	line 7 read Vṛṣavarmma
,,	XLVII	P. 27	line 13 read Yūpagrāma for Yupagrama
,,	XLVIII	P. 28	line 3 read after son the word *Deśavarmma*
,,	,,	P. 28	line 11 read 400 90 5 in place of 495
,,	XLIX	P. 28	line 11 read Mahārāja after Bhaṭṭāraka
,,	LIII	P. 30	line 20 read Puṇḍri in place of Pundi
		P. 31	line 14 read *rivers* in place of *river* and add *and* after Burdum
,,	LIV	P. 32	line 5 read Śrī Sāmanta within brackets after Feudatory and remove the word *High* put before it line 11 read Kuther in place of Kuṭhera and Lingval in place of Lingvala in line 12
,,	LV	P. 32	add after office holders in line last but one the expression *Kutherbrttyādhikrtānām*
,,	,,	P. 33	line 13 correct the date from 5th to 10th for tithi
,,	LVI	P. 33	line 2 of the record read Khṛpuṅ in place of Khuprin
,,	LVII	P. 34	line 6, add *Śrī Mahāsāmanta* before Amśuvarmmā
,,	LVIII	P. 34	line 5 and 6 read Sāmanta for Mahāsāmanta
,,	,,	P. 35	line 9 and 10 read Samvat 500 Śrāvaṇa śukla . . .

The numbers of inscriptions nos. LV, LVI, LVII and LVIII in pages 32-35 are changed into LVI, LVII, LVIII and LV respectively.

Ins. n. LIX	P. 36	line 5 read Kuther in place of Kuṭhera
,, LXI	P. 37	line 3, add *Śrī Mahāsāmanta* before Amśuvarmmā
,, LXII	P. 37	line 3, add Śrī Mahāsāmanta before Amśuvarmmā
,, LXIII	P. 39	line 7 read dūtaka (appointed agent) in place of delegate
,, LXV	P. 41	line 8 read Hiddhimaśālā for Hiddhumaśālā
,, LXVI	P. 42	line 4, add after shows *Prthul Ksetra and then* line 7 read Pradīpa in place of Pradeepa
,, LXVII	P. 42	line 6 of the record read Mīrmeli in place of Mirmeli
,, LXVIII	P. 43	footnote, end of 1st line add after the word mean any kind of *domestic animal* other than he-buffalo or ram as interpreted by some scholars
,, LXIX	P. 44	line 11 read bhāṇḍa in place of bhaṇḍa line 16 & 17 read Nandiśankha Vādayoh for Jyāndisankha vadayoh
,, LXX	P. 44	add Naipālebhyah in line 1 of the record after Nepalas within brackets associated with the other expression within brackets
,, ,,	P. 45	line 23 read Mahāraja for Mahārājā
,, LXXV	P. 48	line 4 read Kuhmum for Kumhum
,, LXXX	P. 50	line 2 of the record, add *Śrī* before Amśuvarmā
,, XC	P. 54	line 11-12 read Panapfum in place of Panaffum line 12, add within brackets Akṣayanivipratipādita

Ins. n. XCVI	P. 56	last line of the record the date year read 40 — in place of 40
,, XCVII	P. 56	Line 2 of the record add *Lichchhavi Kulaketu* after king line 8 add *Paura* (inhabitants of a town)
,, XCIX	P. 59	line 3 add Śaila in the vacant space
,, CII	P. 61	line 15, read within brackets Tandosthala in place of Tando's
,, CIV	P. 62	line 16 of the record, read Ṣaphanā for Khāphnā
,, CVI	P. 63	line 10 of the record add after throne the expression within brackets (Simhāsanādhyāsi Kulaketu)
,, CVIII	P. 65	last line read Viṣṇu for Jiṣṇu
	P. 66	line 1 add Nepāla bhūbhuji after Nepal
,, CXIII	P. 68	last line, add *seek* after they
,, CXV	P. 69	line 1 of the record add after *Secretary General* the expression (mahāpratihāra) within brackets
,, CXVI	P. 69	line 14 of the record add Bh before Md
,, CXVII	P. 71	line 26, read Śivagaldevakula for Śivakula line 33 add Priyajīva after Kumārāmātya
,, CXVIII	P. 71	line 1 of the record, read kṛṣṇa for śukla
,, CXIX	P. 72	line 3 of the record read Pbh for Pm Bh
,, CXIX	P. 73	line 15, add *interior and* before justice
,, CXX	P. 73	line 3 of the record add within brackets Bh Md before king
,, CXXII	P. 75	line 29 add within brackets *Chāṇḍāla* after *pariahs*
,, CXXVIII	P. 81	line 17, read Sreşţhidul for Sresthadul and Pritubrumadhyamāli for Priti etc.

Ins. n.	CXXXII	P. 82	line 2 of the record add within brackets Pbh Md after kings last line of the page, add samuchita-taddeya bhāgabhogakarahi raṇyādi sarva pratyāyani
,,	CXXXIV	P. 85	line 9, add dhirāja after Mahārājā
,,	CXXXV	P. 85	line 8 of the record add .... (hiraṇyādi pratyāya) within brackets
,,	CXXXVI	P. 87	line 1 add Sajñake after Satvaumā-laṁba line 10 read Davākoṭṭa for Dābā koṭṭa
,,	CXL	P. 89	line 4 of the record read Yūpa for Yupa

Note: The diacritical marks are avoided in the introductory portion of the inscriptions and their titles. They, however, occur exceptionally and inadvertently in the inscriptions of Buḍhānīlakaṇṭha (n. LIX) and Dhapāsi (n. LXIV) and some others.

[illegible]

INSCRIPTIONS OF ANCIENT NEPAL

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